IRISTIAN WORSHI

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CHRISTIAN WORSHIP

BY

JOHN B. COWDEN

"God is spirit: and they that worship him must worship in spirit and truth."—*Jesus.*

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DEDICATORY

IN memory of Hiram F. Leonard, scholar and teacher, the faithful and able instructor of my boyhood and young manhood, who laid in me the foundation for what I am, and gave to me a vision of life here and hereafter that has been an abiding inspiration to me in all my undertakings and accomplishments, this book is gratefully dedicated as an acknowledgment of my great debt to him.

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WHAT AND WHY?

WHY another book in these days of many books and few readers? John's statement, "that even the world itself would not contain the books," has almost literally come to pass, while very few to-day seem to have time and inclination to read these numberless books. These books cover every field and phase of human knowledge, so there is little hope of exploring a new field and bringing forth "something new under the sun" in the way of a book. No field has been so fully and exhaustively treated as that of religion; truly thereupon "the making of many books there is no end." He who adds another needs, therefore, to consider well Solomon's warning, lest he add to "the vanity of vanities" of the world. The author of this book is not unmindful of these things, but, in spite of them, believes that there is still a need for books. While there is no end to the books on religion, yet, strange to say, there are very few, if any, directly and specifically on worship—the heart of religion. While every item and detail of Christianity have been exhaustively treated by the writers of the past and present, yet these things have not been set forth in their relationship to Christian worship; or, in other words, they have not been seen as parts of Christian worship. Christ put worship at the very heart

and center of his religion, and enveloped all his teaching and living in an atmosphere of worship, so that all the great truths of His religion need to be studied in their connection and bearing upon Christian worship, which the author proposes to do in this book. The subjects herein treated are old and familiar; but they are set forth in a new relationship, that of Christian worship. Worship is the vital spark in every Christian and every church; and whenever this is allowed to die, the Christian and the church die; and there is nothing left of Christianity but lifeless bodies, "whitened sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness." True Christian worship is the vitalizing, cleansing element in Christianity, and needs, therefore, to be studied and seen in all its parts and relationships, which is proposed in this book. This is the what and the why of this book; and to this end it is written and sent forth with prayers that it may be used of God in building up and strengthening His worship in the world. JOHN B. COWDEN.

CHARLOTTE ROAD, West Nashville, Tenn., January, 1920.

PART I.

INTRODUCTION

I.

THE MEANING OF WORSHIP

MAN is instinctively and distinctively a worshiping being; in fact, he is the *only* worshiping being—the only being that looks upward to something higher and greater than himself, or entertains and aspires toward an ideal. These instinctive worshiping aspirations in man are manifestations of his distinctive life, the soul-life, through which he feels his relationship and responsibility to a higher Being, whom he regards as his Creator; consequently, he instinctively desires to worship this creative Author of his being. This instinctive desire in man, to render homage to that which he regards as the author and source of his life, has given rise to the many religions with their various and varied systems of worship, which have flourished on the earth from crudest paganism to the most cultured Christianity.

Since worship grows out of man's highest aspirations, it, therefore, becomes the greatest factor in the formation of his life and character; in fact, life and character are largely determined by what and how one worships. The study of such a subject, then, having to do with man's life and character and his relationship to his God, ought to command every one's highest

interest and deepest thought, which are earnestly solicited in the following investigation of this important subject. An exposition of Christian worship, the truest, purest and most nearly perfect system of worship known to man is herein proposed; and a careful and thoughtful consideration of the same on the part of the reader is respectfully requested.

In the beginning of this treatise it is necessary, as in every expository treatise, to preface the same with a definition of terms, for a correct understanding of terms in premise is essential to correct deductions in conclusion. In the first place, it is necessary to know the true meaning of worship itself. Many, relying on the common understanding of the term, have deemed a definition unnecessary; others, having no well-defined conception of its meaning themselves, have neglected to define it; and some, though asked to define it, have refused to do so, for any rational, adequate definition that they might give would run counter to some pet theory of theirs; consequently, the term has gone undefined in most treatises on the subject. This lack of definition in premise has led to great differences in conclusions, which have resulted in many sad divisions in the church, and have greatly disturbed the work and worship of the same. So then, for the sake of clearness throughout and correctness of conclusion in the end, the following definition of worship is given as a fundamental premise in this exposition: *Worship is the feeling and expression of adoration to the Deity, a subjective feeling given an objective expression.*

In the first place, the above definition of worship is *Scripturally* true; that is, in harmony with the Christian Scriptures, or recognized standards of authority. In every system of worship there must be authoritative scriptures, recognized sources and standards of authority, to which appeal may be made for confirmation; so it is highly important to know what constitutes the Christian Scriptures, or standards of authority, to which appeal may be made in this investigation. Paul states that the Christian standard of authority is "the mind of Christ" (1 Cor. 2:16); hence the Christian Scriptures are those that contain "the mind of Christ," which limits the Christian Scriptures to the inspired writings of the Bible, for in no other book can one be sure of the mind of Christ. However, the Bible as a whole is not the mind of Christ; it contains the mind of Christ, but it contains also the minds of many others, some divinely inspired, such as Moses, David, Solomon, etc., and some uninspired, such as Saul, Ahab, Pilate, Herod, etc., and even the mind of the Devil; but the words of none of these are the mind of Christ. Many of the Old Testament writers prophetically and typically reveal the mind of Christ; however, they can not be taken as authoritative in Christian work and worship, for Christ sets himself up as supreme in authority over Moses, Solomon, Elijah and all preceding religious authorities (Matt. 5:21; 17:1-5; 12:42; Col. 2:14; 1:18). This, therefore, limits the Christian Scriptures to the words of Christ and His apostles, who alone were inspired to record and speak His mind.

With this understanding of what constitutes the Christian Scriptures, let us now proceed to examine the above definition of worship in the light of these Scriptures. According to this definition, both the inner feeling and the outward expression are essential to worship, which is Scripturally true, as is evident from the words used by Christ and the apostles to express worship. There was no single Greek word that had in its meaning both the subjective and objective ideas in worship, so different words were used to express these two ideas. There are four words in the original text which are translated into English by the one word "worship." Two of them, *sebo* and *eusebeo*—meaning fear, reverence—express the inner or subjective feeling (Matt. 15:9; Acts 17:23); and the other two, *proskuneo* and *latruo*—meaning kiss, kneel, prostrate and serve—denote the outward expression, or objective idea (Matt. 4:10). All these words are translated into English by the one word "worship," which gives to the English word the combined meaning of the four original Greek words, and imparts to it both the subjective and objective ideas contained in the original words. Christian worship is, therefore, dual in its nature, being both subjective and objective, consisting of an inner feeling given an outward expression. If the reader has thought of worship as being subjective alone or objective alone, he needs to study the subject in the light of the above original words. Furthermore, Christ makes it clear in His conversation with the woman at the well that worship is both subjective and objective in its nature. He says

that it must be "in spirit"—that is, a subjective feeling—and "in truth"—that is, expressed according to revealed truth.

The above definition of worship is also *psychologically* true. No definition of worship that contravenes the well-known scientific laws and concepts of the human mind can be true; but the above definition meets also the requirements of reason, for we can not conceive of a mere subjective feeling as worship, for such a weak emotion would not be worthy of the name; and a mere act without any reference or relation to the inner feeling would certainly not be worship, for this would make every act a worshiping act. An act can not be a worshiping act until it is so willed by the worshiper (1 Cor. 8:10; 10:27); and an emotion does not become a worshiping emotion until it finds expression in an act of the will. Christ said, "If you love me, you *will* keep my commandments"; that is, if you have the feeling of love in your hearts, you will express the same by keeping my commands; otherwise, your emotion is not love—worshiping love. Worship involves the exercise of the will both as to the subjective feeling and the objective expression; and neither the feeling nor the act is worship until it is so willed by the worshiper. Only the individual worshiper is, therefore, competent to sit in judgment on what emotions and acts are worship, for the worshiper alone knows the inner and outer quality of his emotions and acts, and is thereby competent to say what things do and what things do not enter into and form a part of his worship; and for any one else

to presume to sit in judgment on another's worship is bold assumption. On this point Christ says, "Judge not", and Paul, "Let a man examine himself."

Passing from the above understanding of the meaning of worship in its broad general sense, we have yet to define it in its specific sense of *Christian* worship. What is Christian worship? Evidently all worship is not Christian worship, for the word "Christian" will not permit of such a broad meaning and application. However, the word "Christian," according to its modern use and meaning, is made to include everything that in any way has to do with Christ or Christianity; but such a use and meaning are too broad for its Scriptural use and meaning. The word "Christian" appears only three times in the Bible, and in each case it refers to the disciples of Christ. "The disciples were called Christians first in Antioch." See also Acts 26:28; 1 Pet. 4:16. These passages make it clear that it is the name of the disciples of Christ, and has reference always to Christ and His disciples. Christian worship, then, must be the worship taught by Christ to His disciples.

Christian worship is briefly stated and summarized by Christ in His conversation with the woman at the well (John 4:21-24), the substance of which was, "God is spirit; they that worship him must worship in spirit and truth," which reveals both the object and ritual of Christian worship in one brief sentence. This text, therefore, will be made the major theme of this book, a careful reading and study of which on the part of the reader is earnestly solicited.

II.

THE STANDARD OF AUTHORITY IN CHRISTIAN WORSHIP

BEFORE taking up the subject of Christian worship proper, it is necessary to speak further of the standard of authority in Christian worship, for a standard of authority is fundamental in religion, and should be clearly understood. Right and wrong can be determined only by reference to a standard of authority, and without a standard of moral and religious values there would be no right or wrong, or, at least, there would be no way of determining the right and wrong. "I had not known sin, except through the law", says Paul. The standard of authority is the most important subject that has to do with religion, because everything else depends upon this, and an error at this point leads into a wilderness of confusion and mistakes. It is like starting on an unknown journey without chart or compass, or like a man going into business without true weights and measures. So, then, in the beginning, let us have a clear understanding of the Christian standard of authority, both as to what it is and what it is not.

Paul, the master builder of Christianity, spoke clearly and at length on this point. In the beginning

of his first letter to the Corinthians, he discusses the standards of authority of that age, and clearly sets forth the Christian standard. He mentions first the Jewish standard, "The Jews seek after signs"—supernatural signs, "signs from heaven", which constituted the religious standard of authority among the Jews. Accordingly, the Jew tested everything in the crucible of the supernatural. Moses, in establishing the law, relied on signs from heaven to confirm all his claims; and all the prophets confirmed their messages by some supernatural manifestation. Everything was confirmed "unto them by signs and wonders and manifold powers and gifts of the Holy Spirit." Jesus often spoke of this, saying: "Except ye see signs and wonders, ye will in no wise believe." Since Christ's message was chiefly to the Jews, He was compelled to appeal often to their standard of authority in establishing His claims, and accordingly made much use of the miracle, but at the same time endeavored to divorce the Jews from this standard. He often rebuked them for clinging to this standard, saying: "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it except the sign of Jonah." However, a people are not easily and quickly divorced from a long-standing standard in religion; consequently, the use of the miracle continued far into the apostolic age, and Paul labored faithfully to lift the Jews to a higher standard in Christ.

Furthermore, there was the religious standard of the Greeks, which Paul had to meet and displace. The Greeks dominated the civilization of that age, and

carried their ideals to the uttermost parts of the earth; so Paul came in contact with their religion everywhere he went. Their standard of authority was wisdom—"The Greeks seek after wisdom." The many systems of philosophy that were extant among them show to what extent they sought wisdom. The Greeks tested every claim in the crucible of wisdom, their accepted system of philosophy, and poured every thought through the alembic of human reason. Consequently, the Greeks, as did the Jews, rejected much of Christianity, especially "the cross", the atonement, because it did not fit into their religious standards. The cross was "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, the power of God and the wisdom of God." The history of the past two thousand years shows that the cross of Christ has been the greatest power and truest wisdom in the world, the very "power of God and the wisdom of God."

"The wisdom of God", whatever that may be and wherever it may be found, must be, to all that believe in God, the true standard of authority in religion. This was admitted, of course, by both Jew and Greek; but where was the wisdom of God to be found? "Who hath known the mind of the Lord?", was the question that Paul had to answer to the satisfaction of both Jew and Greek. Paul called it "the wisdom of God in a mystery", but to whom had this mystery been revealed? Paul answers: "We have the wisdom of God, . . . revealed unto us by God through the Spirit"; and he goes into detail as to the nature and process of this

revelation, showing it to be a spiritual revelation from God's Spirit to his spirit. But Paul seems to realize that some would reply: "This is a big claim you make, Paul. How do we know that you have thus received the wisdom of God?" "For who hath known the mind of the Lord that he should instruct him?" Paul answers, "We have the mind of Christ", which he affirmed to be the mind, or wisdom, of God. Paul's credentials for having "the mind of Christ" were, "Have I not seen the Lord Jesus? I bear branded on my body the marks of Jesus. I am his witness and minister, and I have his mind", which he affirms to be the Christian standard of authority in all work and worship.

"The mind of Christ" was a new standard of authority. It differed from the Jewish standard in that it was mind instead of matter; and it differed from the Greek in that it was truth, "the wisdom of God", and not "the foolishness of men"; and it differed from both in that it was "the power of God" and not "the weakness of men." Mind is power—the greatest power in the world; and it is truth—the very truth of God. A standard of authority that embraces both the power of God and the wisdom of God must, therefore, be the highest possible standard. Christ claimed to be such a standard of authority, saying, "All authority in heaven and earth is given unto me"; so then there is nothing in religion beyond His mind, which is the only true standard of authority.

The mind of Christ is His expressed thinking, or thoughts. Everything in Christian work and worship

must, therefore, be determined by what Christ thinks, by His expressed thoughts, and not by what any one else says or thinks. This does not exclude, of course, the mind of Christ as expressed through His inspired apostles like Paul, who claimed to have "the mind of Christ," and have so established their claim as to be admitted into the Christian canon of authoritative Scriptures; but it does exclude the mind of every one that has not so established his claim. It excludes the mind of the Pope, the Bishop, the Pastor, Mrs. Eddy, Pastor Russell, church-paper editors, and every other church official to-day that presumes to speak the mind of Christ. However, a few to-day claim to be Christ's authorized spokesmen, such as the Pope and the Bishop, and many claim to see and interpret His mind as revealed in the world to-day; but where are their credentials? Have any of them seen Christ? Or have any "accompanied with Jesus all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up"? It is not sufficient merely to lay claim to "the keys of the kingdom" that were committed to Peter (Matt. 16:19), without showing how you came into possession of such authority. Asserting a claim does not establish it, nor does minimizing the authority of the apostles establish your own. The apostles appointed or elected no successors, excepting a successor to Judas (Acts 1:25, 26); nor did they delegate any authority to any except to elders of local congregations, who were the pastors and bishops of the same (Tit. 1:5; Acts 20:17, 28; 1 Pet. 4:1-4). The Papal apos-

tolic successor did not arise until long after the apostolic age (347 A. D.—Fisher's "Church History"); and the Historic Bishop did not begin his history until the fifteenth century (Fisher, p. 374), so there is a considerable break in the chain of apostolic succession and the historic episcopacy. The genesis of "the modern viewpoint" man is still more recent, but he is none the less clamorous and presumptive in these latter days; however, let it be clearly understood that the mind of none of these presumptive authorities is the mind of Christ. Such claims have disturbed and disrupted the church more than everything else combined, because "their voice is the voice of strangers, hirelings and robbers," that seek to despoil the flock. No person, nor any assembly of persons to-day, has the authority to speak for Christ, and bind their deliverances upon the church; and they that do so are guilty of the presumptive sin of setting aside the supreme authority of Christ. The day of autocracy in government has about ended, and the day of world democracy is beginning; and likewise the day of autocracy in the church is fast passing to give place for the democratic church of the New Testament as expressed in the mind of Christ, who founded and built the church, and whose will and authority were to be supreme in it. He it is whom God made "to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to

the church, which is his body, the fulness of him that filleth all in all", "that in all things he might have the pre-eminence." This establishes beyond the shadow of a doubt the supremacy of Christ in His church, and makes His mind alone the standard of authority in the work and worship of the same.

But it is admitted by all that Christ expressed His mind in the apostolic age through representatives. Why not so to-day? Because there is no need of His doing so to-day. We have His mind as expressed through the apostles, which Paul says is sufficient (2 Tim. 3: 16, 17; Heb. 1:1, 2). However, we need to look further into the mind of Christ as the standard of authority to learn where in the Scriptures the mind of Christ is to be found. To many the Bible as a whole is the mind of Christ. They read it indiscriminately, regarding every word as the mind of Christ and of equal authority. The Bible contains the mind of Christ, but is not itself the mind of Christ. It contains also the mind of many others, some inspired, as Moses and the prophets, and others uninspired, as Saul, Ahab, Herod and even the mind of the Devil in places; but the words of none of these are the words of Christ. Christ repeatedly claimed higher authority than Moses or the prophets, saying: "You have heard that it was said unto you of olden times . . . ; but *I* say unto you, . . . ", claiming higher authority than the law, the authority among the Jews. Paul labored much to establish the authority of Christ above Moses and the prophets, proving the same from their own Scriptures; for neither the mind of Moses nor the

mind of any other Jewish authority is the mind of Christ, and much less the mind of any uninspired man, found in or out of the Bible. In reading the Bible it is essential, therefore, to know whose mind is being revealed, for it is the mind of Christ alone that is the Christian standard. This is what Paul meant by his words to Timothy, "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"; that is, distinguishing whose mind is therein revealed. The mind of Christ is revealed in the Old Testament in types and prophecies, which, when properly understood and applied, throw much light on Christian work and worship; and in the following chapters on Christian worship, these types and prophecies will be studied in their proper connection. But let us notice first the mind of Christ as revealed in the New Testament by His inspired representatives.

When we come to the New Testament, where the mind of Christ is directly revealed, we find also the minds of others therein contained, so we need to discriminate here also. The minds of others are placed there as a setting or background for the mind of Christ; but the words of these attendant actors with Christ in the great drama of life must not be confused with or taken for the mind of Christ. Where, then, in the Scriptures shall we find the mind of Christ revealed? First, in the words of Christ. Words are the most common means of expressing one's mind, and Christ thus expressed His mind, as recorded in the words of the New Testament. We do not raise any

question as to the authenticity and integrity of this record, for this has been established by the investigations of the best scholarship of the world, and does not come within the scope of this treatise. There can be no reasonable doubt that the words, attributed to Christ in the New Testament, are His words, and that they reveal His mind. The words of Christ as found in the New Testament are very few and simple, yet they are so expressive and pregnant with meaning that each sentence reveals a volume of His mind. W. J. Bryan said of Christ: "He was able to compress into a single sentence the experience of the whole human race." Any one, therefore, that would know the mind of Christ must make much of the study of His words, for they vividly and voluminously reveal His mind. However, a few people seem to hesitate to accept some of the words of Christ in the New Testament as an expression of His mind, declaring the words to be either spurious or not applicable to this age. For instance, they claim that His words on the form of baptism were an accommodation to the age and intelligence of the people to whom they were spoken, and that He would not so express Himself to-day. In other words, only the spirit, and not the letter, of His words is to be taken as His mind. But it is only by the letter of His words that we know the spirit, and can fulfill the spirit. Any interpretation of Christ's words that ignores the literal meaning of the same, whenever that is reasonably possible, is contrary to the first law of hermeneutics, and can not be true. Such an interpretation of Christ's words is but a veiled

rejection of the same, because the mind of Christ, as expressed in those words, is contrary to the mind of the individual so interpreting them. In reality, the mind of Christ is not his standard of authority, and he accepts the words of Christ only so far as they conform to his own thinking. The words of Christ are "the word of God, that liveth and abideth forever" (John 14:10; 1 Pet. 1:24, 25), and He spoke to all ages and races of men. His New Testament message is the only message that we have from Him, and, if that be not for this age and people, we are without a message from Him, and have no way of knowing His mind to-day. Where else shall we look for the mind of Christ? The modernist answers: "In the writings of the greatest thinkers of this age, in the science and culture of to-day, just where it was found in Paul's day; the writings of the apostles are only the best thought of that day." This brings us back to Paul's question, "Who hath known the mind of the Lord?" that he may speak for Him to-day. Let every one that so professes do as Paul did, give his credentials and establish his claim to speak the mind of Christ; then the religious world will listen, but not before.

While the words of Christ, as contained in the New Testament, are a true expression of His mind to-day, they are not, as some claim, the only expression of His mind. Accordingly, they demand "A thus saith the Lord" for everything in Christian work and worship, maintaining that His words fully and completely reveal His mind. However, we are not shut up to His words as the only revelation of His mind, for we have

His deeds also, which, John says, "manifest his glory" (John 2:11), or reveal His mind. For this reason, he states at the close of his Gospel that he had endeavored to record, not so much Christ's words, as "the things that he did"—his deeds. By deeds the mind can be as truly expressed as by words, and if the old proverb, "Deeds speak louder than words", be true, the revelation by deeds is the better of the two. Christ made much use of this means in the revelation of His mind. He could not have fully revealed His mind through the medium of words alone, for finite human words were vessels too small to contain all the infinite divine truths that He had to reveal. Whenever He was unable to embody His thoughts in words to advantage, He put them into deeds, which are larger vehicles for thought, and thus revealed His mind to the world. So, then, if any one would know the complete mind of Christ, he must study also the deeds of Christ, which are recorded in the New Testament as a revelation of His mind. As a revelation of Christ's mind, "A thus did the Lord" is just as important and authoritative as "A thus saith the Lord." The legalist who demands a specific "Thus saith the Lord" for everything in the work and worship of the church will find himself with folded hands and sealed lips in the church, because Christ did not prescribe all the necessary details and accessories to worship in words, but embodied many of them in His deeds. According to the above legalistic view of Christ's teaching, one could not draw his breath in worship; and, if he undertook to hold his breath until he found "A thus saith the

Lord'' for breathing in worship, he would be black in the face before he found it. It is right, however, to breathe in worship, because Christ did so (John 20: 22); but, if there were no record of Christ's doing so, it would be right anyway.

The words of Christ and the deeds of Christ are not the only revelations of His mind. There is one other volume, the character of Christ, which is the most enlightening revelation of His mind, though it is a volume that is rarely consulted for the mind of Christ. One's mind is best seen as reflected in his character. For instance, I did not have to ask to know the mind of my mother and father on many things, for I knew their characters, which revealed to me their mind better than anything that they could say or do. Just so, we know the mind of Christ by His character, which is perfectly portrayed by His inspired biographers in the New Testament. Any one that reads carefully this life of Christ will be as familiar with the character of Christ as with that of an intimate friend, and need never be in doubt as to Christ's mind. In view of Christ's character, what would He say or do under the circumstances? What would be consistent with His revealed character? This will settle every doubtful question, where neither a word nor a deed of Christ can be found to reveal His mind. As John said, it was impossible to record all that Christ said and did —''the world would not have contained the books''; so, instead, the inspired biographers recorded His character, which completely supplements the word and deed revelations, and gives a perfect revelation of His mind.

If we had only His words and deeds, we would often be at a loss to know His mind; but, when we turn on the illuminating light of His character, His mind is seen, and the way is clear.

There are, therefore, three volumes to be studied to learn fully and completely the mind of Christ; namely, the words of Christ, the deeds of Christ and the character of Christ. These three volumes reveal perfectly his mind on all matters that pertain to morality and religion; therefore, in this treatise we shall look to these three volumes for the mind of Christ, which is the standard of authority for determining the right and wrong in Christian worship.

III.

THE ORIGIN OF CHRISTIAN WORSHIP

"LOOK unto the rock from which ye were hewn, and to the hole of the pit whence ye were digged." This is essential in the study of every man and institution. The present came out of the past, and is a part of the past. The past and the present are inseparably connected, and to know the one we must know the other. Any one, therefore, that is unacquainted with the origin of an institution, its historical evolution, can not know the institution; so, then, let us look into the origin of Christian worship before taking up the study of the subject proper that is to follow.

Judaism was "the rock" and "the hole of the pit" whence came Christianity, and as such it is so vitally related to Christianity that the one can not be fully known without the other. Christian worship came out of Jewish worship; consequently, we must know the latter to fully appreciate the former. While Jewish worship, with its many forms and ceremonies, seems crude in comparison with Christian worship, yet these Jewish types and symbols, though somewhat crude and materialistic, were the molds in which Christian worship was cast, and can not, therefore, be ignored in a

study of Christian worship, which brings us to a study of the religion of the Jews.

Pre-eminent among the religions of the past was the religion of the Jews. It is one of the oldest and most influential religions of earth, having left its stamp upon every succeeding religion and civilization. It has been largely incorporated in all the systems of religion to-day, especially in Christianity, which came entirely from the Jews. "Salvation [the religion that saves] is of the Jews", said Christ, which is fully demonstrated in the Judaism of the past and the Christianity of the present. Whatever of value in the way of æsthetic culture and constitutional law Greece and Rome may have contributed to modern civilization, Jerusalem has contributed religion, the most valuable contribution to civilization. Accordingly, twentieth-century civilization must honor Jerusalem as the mother of its religion, and acknowledge its greatest debt to the Jews. Christ, the greatest factor in modern civilization, was a Jew, and worshiped God according to the law of Moses and the prophets; and He came not to destroy Judaism, but to fulfill and perfect the same (Matt. 5:17). He came to establish Christianity with its system of worship, which is but the final and complete evolution of the religion of the Jews.

The history of the Jewish religion is too voluminous for brief summarization. The Old Testament is only a brief outline of the history of the Jews as a worshiping people, so space will permit the consideration of only a few events and items in their worship—only those that throw most light on Christian worship. The

history of the Jews as a worshiping people began with Abraham, "the father of the faithful", who instituted the patriarchal system of worship, which was a communion with God through the family altar. After many years of nomadic life and worship in Canaan, his descendants were carried into Egypt, where they were made slaves, and finally drifted away from the worship of the true God into idolatry. But God raised them up a deliverer in Moses, who led them out of Egyptian bondage across the Red Sea to the foot of Mt. Sinai, where God revealed to them the law and a new system of worship.

To appreciate fully this revelation at Mt. Sinai, it is necessary to see it through its historical setting and perspective. It was a revelation to Egyptian Jews, slaves of the fifteenth century B. C., who were ignorant and uncultivated; and, dominated by the life and religion of their environment, they had drifted into the corrupt life and idolatrous worship of the Egyptians. The Jewish law and worship must, therefore, be seen from their viewpoint in the light of their capacities and prepossessions. They thought of God as a Being that could be seen and touched, and worshiped in a material form. With such capacities and prepossessions, they stood before Mt. Sinai to receive God's revelation of Himself and a new system of worship, so God had to accommodate His revelation to their capacities and prepossessions. In other words, God had to make His revelation such as they could receive and appropriate, and at the same time educative to lead them out of their idolatrous conception of God.

Accordingly, God revealed Himself on Mt. Sinai in the thick darkness of a smoking cloud amid lurid flames of lightning and earthquaking peals of thunder, as a mighty Being that could be heard, but not looked upon nor touched. The people were not prepared for such a revelation; so they fell back in great fear of God, speaking in trumpet-tones His great monotheistic Decalogue. They besought Moses to go up into the mountain and intercede for them; and Moses went up into the thick darkness of the mountain, where God revealed to him in detail the Jewish law and system of worship. This law and system of worship greatly enlarged their conception of God and His worship, but in many respects it was accommodated to their understanding and condition. Coming from Egypt, they were accustomed to the materialistic forms and ceremonies of an idolatrous worship, and were not prepared for a more spiritual system of worship.

Accordingly, God prescribed the Tabernacle with its furnishings, furniture and vessels for material sacrifices, offerings, purifications and feasts; and he appointed priests to attend continually on these things. While these forms and ceremonies were largely materialistic and somewhat accommodative, they were also spiritually educative in that they were types and symbols of Christian worship, which was to succeed Jewish worship. The first Tabernacle "is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, im-

posed until a time of reformation'' (Heb. 9:9, 10). ''So the law has become our tutor to lead us to Christ'', says Paul, a Jew, which was accomplished through the typical or symbolic nature of Jewish worship.

The typology of the Jewish ritual and the Christian fulfillment of the same are set forth in the letter to the Hebrews, to which the reader is referred. Only the conclusions of the author can be considered here, for space forbids a detailed exposition, so the reader is referred to the letter for verification of the following deductions. The writer, addressing Jews, presupposes a familiarity with the Jewish ritual, which is essential to an understanding of the letter. If the reader is not familiar with the Jewish Tabernacle worship, let him read Exodus and Leviticus, or some Bible encyclopedia. The object of the letter was to show the superiority of the Christian system of worship over the Jewish, which the writer shows by an exposition of the one as the fulfillment of the other. In this exposition he shows that the Christian priesthood is superior to the Jewish priesthood (Heb. 1:4); that the Holy and Most Holy Place of the Tabernacle are types of the church and heaven (Heb. 9); that the offerings and sacrifices on the brazen altar were types of the atonement through Christ (Heb. 7:11); that the washing of the body at the laver prefigured Christian baptism (Heb. 10:22); that the white linen garments, put on after the washing and worn by the priests, represented the righteousness through faith in Christ (Rev. 7:14; 19:8); that the light of the candlesticks stood

for the light of God's word in the church (Ps. 119: 105); that the showbread symbolized the bread of the Lord's table (John 6:41-59); and that the altar of incense foreshadowed the altar of Christian prayer (Ps. 141:2; Rev. 5:8; 8:3). The system of Jewish worship thus found its fulfillment in Christian worship, and, having fulfilled its mission, passed away to give place for "the new and living way" of worship through Christ (Heb. 6:8; 7:13). Jewish worship was "a figure or symbol that could not make the worshipper perfect, and only imposed until a time of reformation", which was inaugurated and established by Christ.

Christian worship, thus studied in the light of the Jewish types and symbols, will be seen in its true meaning and beauty, and will be better understood and appreciated. On the other hand, a failure to study Christian worship in the light of Jewish worship has resulted in much error and confusion in Christian worship. For instance, the order of many things in Christian worship has not been according to the prescribed order in Jewish worship, which had to be, "as God commanded Moses." "See that thou make everything according to the pattern that was shown thee in the mount." This was not an arbitrary command, because both the form and order of everything in Jewish worship were significant, and intended to teach important truths both to Jews and Christians. Let us, therefore, notice briefly the form and order of things in the Jewish Tabernacle and their bearing upon Christian worship.

The first thing in order and position at the Tabernacle was the brazen altar, on which the sin-offerings were made, and from which the blood of sprinkling was taken. The sprinkling of blood was a frequent and prominent feature in the Tabernacle worship, but there was never any sprinkling of water. Water mixed with blood, or ashes of a red heifer that represented blood, was frequently used, but never pure water. (The water of Ezek. 36:25 was the water of purification, which was mixed with the ashes of a red heifer.) Just so there is no sprinkling of water in Christian worship, but a sprinkling of blood (1 Pet. 1:2; Heb. 12:24; 10:22). The sprinkling of the blood of Christ upon the hearts of those that by faith and obedience seek forgiveness of sins is the only sprinkling spoken of in the New Testament and authorized in Christian worship.

Next to the brazen altar for sin-offerings, and between it and the Tabernacle, was the brazen laver, where the body was washed, and the white linen robes were put on, and then the Tabernacle was entered. This order is lost sight of, or not observed, by many in Christian worship. They pass by the pool of washing in Christian worship (baptism—Heb. 10:22), put on the robes of righteousness, and then enter the church without being washed or baptized. Others enter the church, and are then baptized, which puts the laver of washing within the Tabernacle and church contrary to the commands of both Moses and Christ.

Next, just within the Tabernacle, in the Holy Place, were the golden candlesticks, which were always kept

burning to light the Tabernacle. They were seven in number, and were the only lights in the Tabernacle to guide the worshiper. Likewise, we have "the light of God's word" in the church to guide the worshiper, which Paul says is sufficient (2 Tim. 3:16, 17); and any one that walks by any other light goes contrary to both Moses and Christ.

On the other side of the Tabernacle, within the Holy Place, was the table of showbread, to which the priests came every Sabbath to eat of the bread. Likewise, the first Christians, who were priests under Christ (1 Pet. 2:9), met "on the first day of the week to break bread." Many to-day, however, come to the Lord's table to break the bread of life only once a month, or three months, or just as they desire.

At the rear of the Holy Place, just in front of the veil separating the Holy and Most Holy Places, was the altar of incense, which stood for the altar of prayer in the church (Rev. 5:8). The altar of incense was the nearest approach to the Holy of Holies, the presence of God, into which only the high priest was allowed to come once a year, and only priests could come to the altar of incense. Likewise only Christians should come to the altar of prayer in the church, and should realize that it is their nearest approach to God; however, sinners are frequently brought to the mourners' bench for prayer, when they ought to be brought to the cross, their sin-offering, and, through Christ on the cross, into the church to the altar of prayer.

The only entrance into the Holy of Holies, which was a type of heaven, was through the Holy Place,

which was a type of the church, which to-day is the only way to heaven. There were no side or back door entrances under Moses, nor are there any under Christ. The only entrance is through the church; and those, expecting to enter by some other way than through the church, will be disappointed in the end.

There are other features of the Jewish Tabernacle worship that throw light on Christian worship, but the above mentioned are sufficient to show the close relationship of the two and the wisdom of "looking unto the rock from which Christian worship was hewn."

IV.

THE INSTITUTION FOR CHRISTIAN WORSHIP

AS seen in the preceding chapter, the Tabernacle, or Temple, was the institution for Jewish worship, which was a type of the church, the institution for Christian worship. There are three great institutions, or functions of authority, which are essential to man's welfare and progress; namely, the function of education, the function of government and the function of worship. These grow out of man's nature and needs. Man is an educable being, and must be taught, which necessitates an institution for his instruction. He is also a civil being, and must be governed, which necessitates an institution for his control. Furthermore, he is a worshiping being, which necessitates an institution for worship. These three institutions lie at the very foundation of all civilized society, and they have been the largest factors in man's development and progress.

In all God's dealings with man in the past, God has recognized these fundamental needs of man, and has provided institutions to supply the same in every dispensation. In the patriarchal dispensation, or primeval form of civilization, in which the family or tribe was a unit of society, there was the family circle

for instruction, the tribal organization for government, and the family altar for worship; and under this *regime* the father, or tribal patriarch, was prophet, priest and king. But, as society became more numerous and complex, the combined duties of prophet, priest and king became too burdensome for one; consequently, this *regime* became inadequate to meet the needs of man, so God instituted in its stead the Mosaic dispensation with its larger provisions.

Accordingly, the law of Moses provided the school of the prophets for instruction, the kingdom of Israel for government, and the Tabernacle for worship. This *regime* served well its day and generation, and developed an educated, law-abiding and religious people; however, it was not the final and perfect form for society, but was largely preparatory for the Christian system, of which it was a type. "So that the law has become our tutor to bring us to Christ", says Paul. As society developed and progressed, and was thereby prepared for the coming of Christ, the law of Moses was found to be inadequate to meet the needs of the race, whereupon Christ came and inaugurated the Christian system with its larger and more perfect institutions for instruction, government and worship. Instead of the school of the prophets, He organized the college of the apostles, over which He is head teacher; in the place of the kingdom of Israel, he established the kingdom of heaven, over which He is the invisible ruler; and instead of the Temple, He instituted the church as the institution for Christian worship, over which He is the High Priest. So, we

come now to the study of the church, which Christ established as the institution for Christian worship.

The purpose of the church differentiates it from the kingdom, with which it is often confused; and failure to make this distinction leads into error. The purpose of the church is for worship, whereas the purpose of the kingdom is for government. Accordingly, on the day of Pentecost, the day on which the church was established, the people worshiped by "repenting and being baptized in the name of Jesus Christ for the remission of their sins"; and, being thus added to the church, they continued to worship by "continuing stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers", which shows clearly that the church was established for the purpose of worshiping, while the kingdom was established for the purpose of governing. Because the church and the kingdom are identical in head and membership (Christ, as High Priest, is head of the church, and, as King, is head of the kingdom, and the members of the church are also the subjects of the kingdom), many have concluded that the church and the kingdom are identical institutions; but institutions may be identical in both head and membership, and not necessarily be the same institutions. For instance, twelve men, properly chosen and organized, constitute a civil jury for the purpose of deciding lawsuits, while these same men, organized under the same head and with the same membership for the purpose of making wagons, constitute a manufacturing company. Only the purposes of the institutions differentiate them; but this is sufficient differ-

ence to make them distinct institutions. Just so the purpose of the church differentiates it from the kingdom. The worshiping and the governmental institutions have been separate institutions under all dispensations. They were distinct institutions under the Mosaic dispensation. There was the Tabernacle with its order of priests for worship, and the kingdom with its kings and judges for government, so there was no confusion of the two, because the purpose of each differentiated them; and so it is under Christ. But are not the church and the kingdom used interchangeably in the New Testament? Yes and no. When head and membership only are thought of, as in Matt. 16: 16-19; John 3:5; Eph. 1:20-22; 1 Cor. 6:10, they are used interchangeably, but not so in Matt. 4:17; 6:10; Luke 17:20, 21; Rev. 11:15; 1 Cor. 11:18; 12:28; Acts 12:15, where the purposes of the institutions are taken into consideration. It is, therefore, with the church, the institution for Christian worship, and not the kingdom, that we have to do in the study of this chapter.

Christ announced the establishment of the church in the following words to His disciples in response to Peter's confession, "Thou art the Christ, the Son of the living God", saying, "I also say unto thee that thou are Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it." The exact time of the establishment of the church, though not a matter of any great importance, has been a subject of much discussion and wide differences. Many theories have been ad-

vanced, ranging in date from creation to Pentecost; and, strange to say, nearly all these theories fix the date prior to the time when Christ said, "Upon this rock I *will* build my church," which was during the last year of His public ministry. If these words of Christ mean anything, and He knew what He was saying, His church was not built when He made the above statement, so it is absurd to go behind this time for the establishment of the church. The first reference to the church as an established institution is in Acts 2:47, which was Pentecost, or fifty days after the death of Christ, which fixes the establishment of the church somewhere between the last year of His life and fifty days after His death. Other facts and references enable us to narrow the time still more. It was not established until after Christ's death, because, in the first place, the Mosaic dispensation did not close until then (Col. 2:14; Rom. 7:1-6), and, in the second place, the church was composed of those cleansed by the blood of Christ, which was not shed until His death on the cross (John 1:29; 1 Pet. 1:18, 19). So, then, the church was established sometime between the death of Christ and Pentecost. Furthermore, two other facts—namely, that Christ commanded the disciples to work and worship in His name in the church (John 16:23, 24), and to tarry in Jerusalem until they received the Holy Spirit, which was to guide them in the establishment of the church—enable us to fix the time still more definitely. The Holy Spirit was received on the day of Pentecost (Acts 2:1-6), and on this day also the first work and worship in the

name of Christ was done (Acts 2:38), which fixes Pentecost as the birthday of the church.

After the establishment of the church is was progressively organized, as it developed, and the need of organization arose. It had its beginning in the hundred and twenty of Acts 1:15, who proceeded to elect an apostle to take the place of Judas the traitor. At first all work and worship were in the hands of the inspired apostles; but, as the church grew and the work enlarged, this became too burdensome upon the apostles, so some were chosen "to serve tables", or to look after the material needs of the church (Acts 6:1-6), who were the deacons of the congregation. Later on, as the congregations established by the apostles increased in numbers, the apostles were also unable to look after the spiritual needs of so many congregations, so elders for every city were appointed for this work (Tit. 1:5). Accordingly, the duties and qualifications of both elders and deacons are given in detail in the Scriptures (1 Tim. 3:1-12; Tit. 1:5-9; Acts 20:17, 28; 1 Pet. 5:1-4). There were other workers in the church, such as prophets, miracle-workers, evangelists, teachers, pastors, etc.; but they were not officers, but unofficial workers, in the church, or, at least, we have no record of such offices in the apostolic church. The modern pope, bishop, pastor, etc., are not to be found in the apostolic church, but are offices created long after the death of the apostles. The elective officers in the apostolic church were apostles, elders and deacons. This was the simple organization of the apostolic church; and the church to-day is

simpler still, because the apostles have all passed, and no provisions were made for their successors, so we have only elders and deacons, who are officers of the congregation only, which is the unit of the church universal. The apostolic church had no organization beyond the local congregation, which was the highest authority after the death of the apostles. It was congregational in government and organization, which has proven to be the wise policy. Notwithstanding many of the denominations of to-day are more complexly organized, with a descending scale of position and authority from the Pope and bishop down to the lay members, yet such organizations often do great violence to the authority of Christ and the simplicity of His church, and much trouble has resulted from these assumed positions and authorities. The church of Christ was intended to be a democratic institution, of which Christ is the invisible head, and the local congregation is the highest worldly authority; and any departure from this simple model weakens the church in its work and worship. The Holy Spirit gave the same warning and instruction to the original builders of the church that was given to Moses for the building of the Tabernacle, as follows: "See that thou make all things according to the pattern that was showed thee in the mount." The church of the New Testament is, therefore, a fixed institution with a fixed constitution. While it is a living, growing organism, it does not change or create its forms, as many to-day seem to think. The original master builders of the church were inspired of God, and they built a model church for all

ages and races of men. Those of the past and the present that claim the guidance of the Spirit in making changes in the original plans of the church have nothing to support their claim; and, besides, they have greatly marred the simplicity and beauty of the church by their presumptuous changes, which is a refutation of their claim. Let us now turn to the apostolic model.

The church of to-day has departed from the New Testament model in so many respects that it is difficult to lay aside our prepossessions of the church, and see the church of the New Testament as it really is. For instance, the church as we see it in the world to-day is a multibodied church, whereas the church of the New Testament is "one body." "For as the [human] body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body", "the church, which is his body", says Paul. The modern conception of the church, as made up of the many denominational bodies, is foreign to that of the New Testament; and all such divisions of the body of Christ are severely condemned (1 Cor. 1:10-17).

"One holy church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by the changing place."

—*James Chalmers.*

The essential marks and features of the body of Christ are clearly portrayed in the New Testament, so there should be no difficulty in identifying this

body to-day. In the first place, it is identified by its head. The chief mark of identification of any body is its head. We identify human bodies by the heads that we see on them. Just so we identify social bodies by the heads that rule and preside over them. "Christ is head of the body, the church, that in all things he might have the pre-eminence", says Paul. Again: "God gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Any church, therefore, that has any other head than Christ can not be the body of Christ. Also a human body with two or more heads would be a monstrosity, and no less ridiculous in the church body of Christ. Furthermore, Christ is the real head, and not merely a figure-head, of the church. "God raised him from the dead, and made him to sit at his right hand in heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church", "that he might have the pre-eminence in all things." "All authority in heaven and earth is given unto me", said Christ. Even the inspired apostles were not allowed to share the authority of the head of the church. So, then, what of the claims of those that profess to be the earthly head of the church to-day? According to Paul, the church "in this world" has the same head as the church "in the world that is to come"; and any one such as the

Pope or Bishop, that assumes such authority, is a usurper, and sins against Christ as the only and supreme head of the church. The supremacy of Christ as head of the church is a vital feature of the body of Christ, and one that can not be stressed too much, because upon this depends everything else in the church. Christ as High Priest is alone head of the worship in the church, and only such items of worship as He has placed in His worship should, therefore, be in the worship of the church; however, men in "holy" convocations of the church have presumed to add many things to the simple worship of the New Testament church, and in so doing they have sinned against Christ as High Priest over His church, and have thereby disrupted and divided the body of Christ.

Another distinguishing mark of the body of Christ is its name. Every human body is known by the name that it wears, which is always the name of its head. My body does not wear the name of Bill Jones or of any one else, but wears my name only, and is thereby distinguished from all other bodies. Just so the church, the body of Christ, should wear the name of Christ, and be known thereby. Christ called the church "my church", and the apostles so speak of it; and for the church to wear any other name is to dishonor Christ as the head of the church. Paul often speaks of the relationship of Christ to the church as that between husband and wife, and surely no loyal wife would consent to wear any other name except the name of her husband. No more should the church,

"the Lamb's bride", wear any name except the name of Christ.

Christ's church has also a distinctive foundation. Every social and religious institution, if it is to stand for any length of time, must have a good and lasting foundation. It must stand on something and for something. The church of Christ, says Paul, "is built upon the apostles and prophets, Christ Jesus himself being the chief corner-stone." This is the personal foundation of the church, and you will note that there are no provisions made for additional stones for the professed successors of the apostles in this foundation. In fact, Paul forbids any addition in this foundation, "for other foundation can no man lay than that which is laid, which is Jesus Christ." Christ Himself laid the creedal foundation of the church in His response to Peter, who had just confessed, "Thou art the Christ, the Son of the living God", saying, "Upon this rock [Peter's confession] I will build my church." This is the creed or faith of the New Testament, and it is the only creed that has been found adequate for all ages and races of men. Men have written other creeds for the church; but all such creeds have had to be revised, amended and changed time and again, and many have been rejected altogether, because they were found to be insufficient statements of the faith of the church. "The faith once for all delivered to the saints"—namely, that "Jesus is the Christ, the Son of the living God"—is the only creed that is an edaquate foundation for the church of all ages and races. Furthermore, Paul

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prescribed the doctrinal foundation for the church in the following words: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." The church must not only believe something, but it must teach something; and the above is a summary of its fundamental doctrines, which lie at the foundation of the church. Other statements of the essential doctrines of the church have been written by uninspired men; but no other statement has been found adequate and acceptable to the church universal. Every other creed and system of doctrine have been divisive and destructive of the church, which goes to show that the church was wisely founded in the beginning, and we to-day need only to build upon this foundation. The church of Christ is, therefore, known by the foundation that the original builders laid for it.

The church of Christ is, furthermore, known by the manner of building that is reared upon this foundation. While the proper foundation is essential, the proper building is no less essential; and the original master builders of the church prescribed what manner of building should be reared upon the above-named foundation. Paul says, "According to the grace of God which was given unto me, as a wise master builder I laid the foundation; and another buildeth thereon. But let each man take heed how he builded thereon"; and Peter prescribes what kind of material is to go into this building as

follows: "Ye also, as living stones, are built up a spiritual house." The church is "a spiritual house" built of "living stones"—human beings. In this respect it is in marked contrast with the Temple, which was a material building, built of material stones, hewn from the quarries of Lebanon; whereas the church is a spiritual house built of living stones, hewn from the quarries of sinful humanity, and, after being cleansed with the blood of Christ and transformed into His image and form, are built into His holy Temple, the church. Peter, in speaking of these living stones, says: "Ye are holy; . . . ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." Purified, transformed human beings are, therefore, the material out of which the church is built—a spiritual house, and in no sense a material institution. The church may meet in a material building; but this building, however splendid and glorious, is not the church. The church needs a suitable and becoming building in which to worship; but this is not to be taken for the church, though it is called the church by the undiscerning. The church of Christ is a spiritual institution, built of spiritual human beings.

Furthermore, the church, like the Temple, is of peculiar construction. It is without windows or side and back entrances, having only one door—in front. Christ says of this door of entrance into the church: "I am the door; by me if any man enter in, he shall

be saved, and shall go in and out, and shall find pasture." However, as in entering all buildings, there are some necessary steps to be taken to bring one to the door of entrance into the church, which Paul says are as follows: "How shall they call on him in whom they have not believed? and how shall they believe in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things." According to Paul, then, the first step is the sending of some one to preach the gospel; the second step is hearing the gospel; the third step is believing the gospel; and the fourth step is calling on the name of the Lord; and the way Paul himself called on the name of the Lord was by praying, repenting of his sins and being baptized (Acts 9:11; 22:16). Baptism being the last step in this series, Paul says of it, "For as many as were baptized into Christ did put on Christ"; and "in one Spirit were we all baptized into one body", because it is the last step that brings one to the door of entrance and into the building. Some are inclined to leave off this last step; but this omission leaves them one step outside of the church, according to Paul; and Christ says: "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." The church of Christ is, therefore, known by these essential steps, or conditions of entrance, and by its one door of entrance, which is Christ.

Again, the church of Christ is known by the conduct, or manner of life, of its members. A church may have all the above essential marks and features, and still not be a church of Christ, "for the tree is known by its fruits", says Christ. The characteristic fruits of the church, Paul says, are not "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings and such like," but "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control, and such like." The bearing of these fruits in the lives of the members is, therefore, the final test of a church of Christ, for "by their fruits ye shall know them." Orthodoxy in life, then, is that to which we look finally to identify the church of Christ. Wherefore the oft-repeated exhortation of the apostles to the churches was, "Like as he who called you is holy, be ye yourselves also holy in all manner of living"; or as Christ expressed it, "Be ye therefore perfect, as your heavenly Father is perfect."

Lastly, the church of Christ is known by its work and worship. As we have seen, the church was established and organized primarily for Christian work and worship, which was to be a distinctive work and worship, and thereby a distinctive mark of Christ's church. The primary work of the church, as stated by Christ, is preaching the gospel and making disciples of all the nations by baptizing them into the name of the Father, Son and Holy Spirit, and teaching them to observe all things that He commanded

(Mark 16:15, 16; Matt. 28:19, 20). A church, therefore, that is not missionary in spirit and activity, can not be a church of Christ. The worship of the church must also be distinctive. Christ, in distinguishing Christian worship from Jewish and Samaritan worship, said: "Believe me, the hour cometh and now is, when neither in this mountain nor in Jerusalem shall ye worship the Father. . . . But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers. God is spirit: and they that worship him must worship in spirit and truth." This distinctive worship, which is a mark of the church of Christ, will be set forth in detail in the succeeding chapters of this book.

So, then, this one church—wearing the name of Christ, over which Christ is head; built upon the foundation of apostles and prophets, Christ Jesus, the Son of the living God, being the chief corner-stone; standing for the one body, the one Spirit, the one hope, the one Lord, the one faith, the one baptism and the one God and Father of all; approached by the divinely prescribed steps, and entered by the one door, Christ; and composed of purified, transformed human beings, through the blood of Christ, doing the work and worship of the Lord—is the institution for Christian worship. Furthermore, this is the only institution for Christian worship. As the Temple was the only institution for Jewish worship, just so is the church the only institution for Christian worship. The early Jewish Christians wanted to continue their

worship in the Temple and Jewish synagogues, and thereby make these institutions for Christian worship; but they were finally divorced by much teaching of the apostles from these institutions, and united to the church as the only institution for Christian worship. Some people to-day profess to worship God in semi-religious institutions such as lodges and Y. M. C. A.'s. Fraternal orders are good institutions for many purposes, but not for worship. Individually man may worship God anywhere; but collectively he must worship in the church, the only authorized institution for Christian worship, the prescribed worship for which constitutes the theme of the following chapters of this book.

"God is a jealous God"—jealous for His institution for worship, never tolerating a rival institution. This is a righteous jealousy, for He wants His people to have the best. No institution has ever approached the church as an institution for worship, and it is folly for man to think that he can create a better. The church as revealed in the New Testament is a perfect church. Not that the apostolic church was perfect any more than the church to-day, because it was made up of imperfect human beings that in many cases fell far below the revealed standard; but the divine ideal for the church, revealed through the apostles, after which the apostolic church was modeled, is perfect. The apostles, and especially Paul, had a lofty conception and high ideal for the church. He looked upon it as a magnificent spiritual temple, perfectly planned and executed, with all parts

"fitly framed and knit together and working in due measure of each several part." It was to be "a glorious church, not having spot or wrinkle, or any such thing, . . . holy and without blemish." This vision splendid of the church as it rises before us in the New Testament in all its spiritual beauty, majestic proportions and grand simplicity is Paul's ideal for the church. However, in our admiration for the church ideal, we must not lose sight of the church real, that is, the church as we see it in the world to-day. The real visible church that we see about us, and of which we are a part, is far from this ideal; but the only possible approach to the ideal is through the real. "We reach the ideal by pressing on all sides into the real." The real church is the local congregation of which we are members, and in which we worship. Paul had as much, or more, to say of this church as he did of the ideal church; nor did his vision of the ideal church lead him away from the real church, but to the real church, that he might bring the one to the other. Paul was both an idealist and a pragmatist with respect to the church. Any one that neglects or despises the local congregation, because it is not what it should be, is a visionary that has seen the vision in vain, and missed its meaning altogether. We need the ideal only to help us improve the real, because, after all, it is the local congregation with which we have to work, and in which we worship. Accordingly, Paul's greatest care was his "anxiety for all the churches." He prayed and worked and wept over these day and night, that

they "might be filled unto all the fulness of God." Paul loved "the church of the living God, the pillar and ground of the truth"; and for it he was willing to spend and be spent, as "Christ also loved the church, and gave himself up for it"; and in this we all need to be followers of Paul as he was of Christ.

"I love Thy kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer saved
With His own precious blood.
I love the church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.

"For her my tears shall fall,
For her my prayers ascend;
To her my care and toils be given,
Till toil and cares shall end.
Beyond her highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

—*Timothy Dwight.*

PART II.

THE SUBJECTIVE SIDE OF CHRISTIAN WORSHIP

I.

THE NATURE OF CHRISTIAN WORSHIP

WHILE Christian worship grew out of Jewish worship, the two differ in many essential respects, and especially so in nature. The nature of a thing, as herein used, consists of the essential inner qualities that are inherent and native; and the character consists of the essential outer qualities that are acquired. The nature is, therefore, the subjective side of worship, and the character is the objective side. These two phases of worship, the subjective nature and the objective character, cover the entire field of worship, so several chapters will be required in exposition of each. Christ, however, covered the whole field in his brief conversation with the woman at the well, and summarized the whole in two words, "spirit" and "truth." He crowded into the one word "spirit" the subjective nature of Christian worship, and compressed into the one word "truth" the objective character of the same. However, what he compressed into single words requires chapters to elaborate.

Furthermore, the setting and circumstances of this conversation reveal important facts in regard to the nature and character of Christian worship. For in-

stance, Christ made it plain, by the nature and character of the person addressed, that Christian worship is for the masses. He did not assemble the learned doctors and rabbis among the Jews, nor the wise cultured philosophers among the Gentiles, to discuss with them the nature and character of a new system of worship for the race; but He engaged a lowly, sinful woman, in discussion of this important subject. She was poor, ignorant and degraded, all of which He knew. "Thou hast had five husbands; and he that thou now hast is not thy husband." What a chequered and spotted experience! She had fallen into many mistakes and endured many hardships—a frail and erring soul, whose whole life was full of tragedies and unstaunched wounds. But it was to just such an one that Christ chose to reveal the nature and character of Christian worship, thereby making it plain that Christian worship is for the common people, the masses, even the outcasts of life. No condition nor circumstance of life, such as past record, birth, sex, station, position, etc., necessarily bars the true worshiper from the Christian altar. The Christian altar was reared for every condition and position of human life. Truly did England's great man of royal birth and position speak, on being addressed by his great title as he knelt at the altar, saying: "There are no dukes and lords here." At the Christian altar he laid aside all earthly royalty and glory, and became humbly and simply one of the worshiping masses, for at the Christian altar all must kneel on the common plane of Christian brotherhood.

Furthermore, while Christian worship is for the masses, it is nevertheless an individual matter, as is evident from the fact that Christ discussed it with an individual instead of a crowd. While the people may come to the altar in mass, at the same time each must come as an individual worshiper. Christian worship in its final analysis is a personal matter between the individual worshiper and his God. Christ often addressed the masses on the ethics of life; but, whenever he spoke of man's relationship to God, he addressed the individual. The individuality of worship was a new feature in worship to the Jews. They were accustomed to assemble at the Temple for worship in mass, and the whole assembly worshiped as a body by proxy through the priest. But in Christian worship each individual is his own officiating priest (1 Pet. 2:2), and must do his own worshiping. "Let a man examine himself", says Paul, whenever he comes to the Christian altar for worship. This does not interfere in any way with social worship in mass, but greatly aids social worship by making a worshiper out of each individual in the mass, for the worship of the whole is determined by the collective worship of the individuals that compose the social whole. On the other hand, social worship calls out the highest and best worship in the individual, for a multitude at worship is a great inspiration to the individual. David, thus inspired, wrote the following:

"These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday."

"Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand."

It is also evident from Christ's conversation with the woman at the well that Christian worship is universal; that is, it is for all races and ages of men, for it was to a Samaritan and not a Jew that Christ spoke. That the true worship should be open to a Samaritan was unthinkable to the Jews of Christ's day, and it took a long time and much teaching to divorce the Jews from their clannish racial worship, to which they had been accustomed, and to bring them to accept the universality of Christian worship. However, Christ made it clear from the very beginning that Christian worship is open to both Jews and Samaritans and every other race and age of men. That "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him", was a truth so difficult for the Jews to realize that it took miracles to convince them; but Christian teaching has clearly established this in the minds and hearts of all men to-day.

Christ also made it plain in this conversation that place is no longer an essential of the true worship: "Neither in this mountain nor in Jerusalem shall ye worship the Father." Nor did He specify any place where they should worship. Place, therefore, is not an essential of Christian worship as it was of Jewish and Samaritan worship. The Samaritans

worshiped "in this mountain" only, and the Jews worshiped "at Jerusalem" only; but Christians worship anywhere and everywhere. The true worship is no longer a question of place, temple, cathedral, church, chapel or hall; but wherever a heart yearns for God, and pours itself forth, is a place for Christian worship. Not that there are no sacred places in Christian worship, but none that are sacred in themselves; however, many are made sacred by the use that is made of them. The accustomed place of worship, through long use and associated memories, becomes a sacred place to the worshipers there, and rightly so, but it is sacred to them only. We find, in the New Testament, Christians worshiping "on a high mountain apart", "by the river side", "in the synagogue", "in the temple", "in the home", "in the school", "in prisin", "in the stocks", "in deserts and mountains and caves, and the holes of the earth"; in fact, anywhere and everywhere where "two or three were gathered in the name of Christ."

"The Lord is in His Holy Place,
In all things near and far!
Shekinah of the snowflake He,
And glory of the star,
And secret of the April land
That stirs the field of flowers,
Whose little tabernacles rise
To hold them through the hours.

"He hides Himself within the love
Of those whom we love best;
The smiles and tones that make our homes
Are shrines by Him possessed;

He tents within the lonely heart,
And shepherds every thought;
We find Him not by seeking far;
We lose Him not, unsought.

"Our art may build its Holy Place,
Our feet on Sinai stand,
But Holy of Holies knows
No tread, no touch of hand;
The listening soul makes Sinai still
Wherever we may be,
And in the vow, 'Thy will be done,'
Lies all Gethsemane."

—*Wm. C. Gannett.*

Furthermore, Christ asserts in this conversation that Christian worship is the true worship. "The time cometh and now is, when the *true* worshippers shall worship the Father in spirit and truth." Truth is inherent in Christian worship, and is of its innermost nature. It is founded upon truth, being the worship of the only true God, and everything in it is cast in the mold of truth. Other systems of worship have more or less truth in them, but Christian worship is all truth. Its object of worship is the only true God, and its ritual is "in truth." Christ, the founder of Christian worship, is declared to be "the truth"; his words are "truth"; and the Holy Spirit was given to the apostles, who established Christian worship, to "guide them into all truth." I do not mean to say that the worship in the churches of to-day is all truth, for more or less error has crept into the worship of many churches. Man's interpretation and application of Christian worship fre-

quently contain error; but the pure and simple worship, as revealed by Christ and His apostles in the New Testament, is entirely true. It is true to the nature and character of God, and is true to all the needs of man. The worship of the Father in spirit and truth is, therefore, the only true worship.

So much, then, for the incidental and circumstantial revelation of Christ's conversation with the woman at the well. We come now to the verbal revelation of the same, which is brief, but very pregnant with meaning. He revealed the nature of Christian worship in the same sentence in which He revealed the nature of God. "God is spirit; and they that worship him must worship in spirit and truth." The nature of God is spirit, and His worship, therefore, must be of the same nature—"in spirit," or spiritual in nature. Spirit is fundamental in all Christ's teaching and revelation. Even in the Old Testament we find spirit declared to be supreme: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts;" and in the New Testament it is exalted above everything else: "There is therefore now no condemnation to them that are in Christ Jesus, for the law of the Spirit of life made me free from the law of sin and of death." "Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty." However, in spite of all the revelation on the supremacy of the spiritual, there is no truth so difficult to grasp and believe to the extent of acting in harmony with the same. The material world, with its material forces and possessions such

as food, raiment and shelter, social and political power and the physical might of muscle and brain, the presence of "things seen", is so near and real to us, and crowds in upon us to such an extent, that it shuts out the vision of "things not seen, which are eternal." Christ came to free man from the slavery of "things seen," and establish the supremacy of "things not seen", spiritual things, over the hearts and lives of men. He did not attempt to do this by denying the reality of material things, but by teaching that behind this visible framework of "things seen" is spirit that fills and permeates and gives value to the whole. This spirit is of the very essence and nature of God, and lies at the foundation of everything. It is in the blooming of the flowers, in the singing of the birds and in the lisp of the newborn babe. In man it is always spoken of in contrast with "the flesh", which forms a part of man. Man is dual in his nature—"flesh and spirit." "That which is born of flesh is flesh; and that which is born of spirit is spirit", which, says Christ, is the simple though mysterious truth of our existence; and Paul adds: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This supremacy of the spirit over the flesh is set out in all the teaching of Christ and His

apostles. Accordingly, He made spirit supreme and essential in the system of worship, which He came to reveal and establish. He made it spiritual in its essential nature, thereby founding it upon the nature of God and man, who are spirit. Since the nature of God is spirit, His worship must be the same, "in spirit."

But what is spirit? Spirit is that which man became after God breathed into his nostrils the breath of life (Gen. 2:7); or it is, according to Paul, that "which is within the man" (1 Cor. 2:11). The phrase, "in spirit", used by Christ to reveal the nature of Christian worship, has reference, therefore, to the inner qualities, or subjective side, of worship, and makes its appeal to "the spirit that is in man." Christian worship must come from the spirit, or innermost soul of man, which is the inner worshiping organ or faculty. "I will pray with the spirit; I will sing with the spirit", says Paul. It is the worship of man's spirit, or soul; a worship that brings man's spirit in direct touch and communion with God's Spirit. It is "God's Spirit, bearing witness with our spirit that we are children of God." Christian worship sweeps away every intervening barrier and medium, and brings man's spirit into direct communion with God, who is the object of worship. It is, as it were, a face-to-face meeting and communion with God, which can not be except "in spirit", as prescribed by Christ. Christian worship, therefore, brings into action the innermost faculties of the soul, and arouses the whole inner being of man. It must

not be of the voice merely; not of the uplifted hands and bended knees merely; not of beautifully worded and expressed prayers merely, nor of sweet incense merely; not of beautiful songs and inspiring music merely; nor of anything merely outward, but of that which is within. It must be the very breathing and speaking of the human soul in its quest for God. "My soul thirsteth for God, for the living God", cried David; but there was no worshiping fountain where his spiritual thirst could be satisfied. Not until Christ came and opened up the fountain of living water at the altar of Christian worship, was man's spiritual thirst entirely quenched. "Every one that drinketh of this water [physical water] shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Jewish worship did not satisfy the soul because it did not make direct appeal to the soul. It made much of "carnal ordinances", the objective side of worship, while Christian worship emphasizes the spiritual or subjective side of worship. These objective forms and ceremonies, "carnal ordinances, were imposed only until a time of reformation," until Christ came and established a worship that is "in spirit", a worship that emphasizes the spiritual or devotional side of worship. Paul brings out this contrast of Jewish and Christian worship in the following words: "Our sufficiency is of God, who made us ministers of a better covenant; not of the letter [the

objective form], but of the spirit [the subjective emotion]." "The letter killeth; the spirit giveth life." "Are ye so foolish, having begun in the spirit [Christian worship], are ye now perfected in the flesh [Jewish worship]?" It took the Jews a long time to see the spiritual nature of Christian worship and its consequent superiority over Jewish worship. However, Jewish worship was not altogether objective and material. "The carnal ordinances" were types and shadows of the spiritual realities of Christian worship, to which Jewish worship led. Consequently, we find many Jewish worshipers, whose spiritual vision had been thus broadened and deepened through the educative types and symbols of Jewish worship, looking back of the objective forms to the spiritual realities of worship, and crying out against the empty forms; thus: "Thou delightest not in sacrifice, else would I give it. Thou hast no pleasure in burnt-offerings. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Furthermore, many passages of the Old Testament, especially the Psalms of David and the prophecies of Isaiah, are highly spiritual, and give expression to almost every emotion of the soul. These could not have been produced by a purely objective system of worship. However, in the end, the letter did finally kill all the spirituality in Jewish worship; and it became only an empty form, which Christ denounced as "vain and hypocritical." "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone

the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not left the other undone. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity."

Christ had much to say in condemnation of the sin of hypocrisy, because hypocrisy is worship that has no spirit or soul in it, which is vital to Christian worship. It is worship of the lips merely without any feeling in it, an empty, vain form that covers a barren, corrupt soul within. Hypocrisy destroys all spirituality in worship, and is therefore the greatest sin in Christian worship. The literal meaning of the word is playing a part as an actor on the stage. When a worshiper becomes a mere actor at the altar, his worship is an acted lie, which is destructive of the soul within. Nothing so degrades the soul as worship that has no spirit in it, for it lacks the very first essential, "in spirit", which is the only genuine stamp of Christian worship. Any worship that is not "in spirit," or lacking in spirituality, is, therefore, a Christian counterfeit, which convicts the worshiper

of hypocrisy, and imprisons the soul behind the doors that hide a corrupt life within.

The spiritual or devotional side of worship is, therefore, of supreme importance in Christian worship, and calls for a close, critical study and elaboration. So, then, we take up next a detailed study of Christian worship on its subjective or emotional side.

II.

THE EMOTIONS IN CHRISTIAN WORSHIP

WHILE the worshiping feeling is a single emotion, there are several emotions that enter into it and form a part of it; however, it does not admit of any exact Scriptural or psychological analysis, yet the chief elemental emotions in Christian worship are plainly revealed in the Scriptures, and are distinctly found in the consciousness of the worshiper. Such emotions as faith, reverence, love, sorrow, joy and peace are prominent both in the Scriptures and in the heart of the worshiper. Christ and the apostles had much to say on these emotions in Christian worship, a full study of which would require a separate chapter for each; however, all will be crowded into this one chapter, that the unity of the worshiping feeling may be thereby seen and kept before the mind of the reader. In this study of the above emotions it must be borne in mind that we are studying them, not as separate emotions, but as integral parts of Christian worship.

When we speak of the above emotions as elemental parts of worship, we do not mean by this that the content of worship is fixed, and always the same. Worship is not like a physical compound such as

water, which is composed of the same elements in a fixed proportion. There is no fixed formula for worship. The worshiping feeling is not always the same in all individuals, nor is it always the same in the same individual. Any analysis of the worshiping feeling must, therefore, be more tentative than dogmatic. There are so many factors, both conscious and unconscious, that influence and determine the content of worship, and these so combine as to produce one emotion at one time and another emotion at another time, that worship is rarely the same in content and degree in any two individuals. Worship may be made the same in all on its objective side by being expressed through the same forms and ceremonies; but the subjective content of worship can not be thus determined. Certain conditions tend to produce the same emotions in all individuals, but not in the same degree, and sometimes different emotions altogether, because there is no fixed rule or formula for the emotions. They are more spontaneous than voluntary. The law of cause and effect does not hold universally true in the realm of the emotions. For this reason, God has given little legislation in this realm, and any one that attempts to dogmatize in this field is ignorant of both the teaching of Christ and the nature of the emotions. God has legislated on the objective forms of worship, but not on the subjective elements. He prescribed the forms and ceremonies in Jewish worship in minute detail, and gave a few simple forms in Christian worship; but He has always allowed great freedom and spontaneity

to the emotions, and especially so in Christian worship. The reason for this is manifest from the nature of Christian worship, which must be "in spirit." The emotions that spring freely and spontaneously from the heart must necessarily be "in spirit," for they come directly from the soul. Any church, therefore, that does not give wide freedom and a large place to the spontaneity of the emotions, but endeavors to produce and mold the emotions by legislation and enforcement of objective forms, misunderstands the nature of the emotions and Christ's teaching on the same. All that Christ endeavored to do was to make the inner and outer conditions favorable to the worshiping emotions, and to direct them in the proper channels. He spoke freely of the worshiping emotions, but gave very little legislation on the same, except that they must be "in spirit."

We propose in this chapter a study of faith, love, reverence, sorrow, joy and peace as the chief elemental emotions in the worshiping feeling, continuing the study of Christian worship on its subjective side. There may be other emotions in Christian worship, but these, we think, are the most important ones.

Faith.

The first elemental emotion in Christian worship, emphasized by Christ, is faith. Faith is usually thought of as an intellectual act, but it is an emotion also. Paul classifies it with hope and love, and his definition of faith also shows it to be an emotion. "Faith is the *assurance* [realization] of things hoped

for, a conviction of things not seen." According to this definition, faith is twofold in its nature—both subjective and objective. On its subjective side faith is a realization, which is an emotion; and on its objective side it is a conviction, which is an intellectual act. Subjectively, faith, then, is an emotion, and as such is an essential part of the worshiping feeling; while objective faith is an intellectual act, and as such is a *pre*-essential to worship. "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." On its objective or intellectual side, faith is a conviction of the reality of God, who is the object of worship, which is a pre-essential to the worship of God; and on its subjective or emotional side, faith is "the realization of things hoped for," a feeling of trust and confidence in, and assurance of, God as a Father, that He will give the things hoped for, which is an essential part of worship.

However, many think of faith as an intellectual act only, a mere matter of the head; but to Paul it was an emotional act also, a warm feeling of the heart. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy *heart* that God raised him from the dead, thou shalt be saved." Note that Paul says that we believe "in the heart" as well as in the head. But some one says heart here means the intellectual faculty; but Philip says, "If thou believest with thy *whole* heart", which must include the emotions. In emphasizing the intellectual signifi-

cance of faith, many have lost sight of its emotional significance, which is the better half of its meaning. Faith is not merely a cold intellectual act of the mind, but also a warm emotion of the heart. Devotional or subjective faith will be studied in this chapter, and intellectual or objective faith in a later chapter. We are here concerned about faith as an emotion, and later as a creed. Emotional faith and creedal faith are the essential halves of the whole faith; and any one that possesses the one to the exclusion of the other, or has a mere faith in a creed only with no feeling of the heart in it, has only a half-faith. It is, therefore, highly important, in the study of the Scriptures on faith, to keep these two halves of faith in mind; otherwise, we will misunderstand and misapply the Scriptural teaching on faith, and confusion will result.

Paul's letter to the Romans is largely an exposition of subjective, or emotional faith in its relation to Christian worship; however, he mentions objective faith, or "the obedience of faith", in the first and last chapters. James, who was more legalistic and practical in his thinking, had much to say on objective faith, "works" of faith, while Paul's chief theme was "faith apart from works of the law." There is no conflict, however, between Paul and James on faith, as some claim. Paul emphasizes the subjective side of faith, and James the objective, both of which are essential to whole faith. Paul proceeds from the one into the other, and James shows that the one is "dead" without the other. As we have

shown in a preceding chapter, Christian worship is both subjective and objective; and faith, which is a part of Christian worship, is the same. Space forbids the consideration of all Paul says of subjective or emotional faith, so we shall notice only his chief points.

Paul's treatise on faith, in his letter to the Romans, carried him far into the philosophy of righteousness and salvation, the major theme of which is: "The gospel is the power of God unto salvation to every one that believeth; for therein is revealed a righteousness of God from faith unto faith." Note the large place given to faith in this theme. After stating the theme of the letter, he proceeds to show the universal failure and depravity of the race under all previous systems of work and worship, and then unfolds a new system of work and worship, which is founded, not "upon the works of the law," which had proved a failure, but "upon faith apart from the works of the law." He speaks at length of the failure of the Jews, which he shows to be due to the fact that they "sought righteousness not by faith, but as it were by works"; and he then unfolds this new system of work and worship, which is founded upon "the righteousness of God through faith in Christ Jesus . . . whom God set forth to be a propitiation through faith, in his blood." This led Paul to the following great conclusions: "We reckon therefore that a man is justified by faith apart from the works of the law." "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

through whom also we have had our access by faith into his grace wherein we stand; and we rejoice in hope of the glory of God." "There is, therefore, no condemnation to them that are in Christ Jesus." Note the prominence of faith in these great conclusions. Paul founds the whole system of Christian work and worship upon faith, and that, too, upon subjective or emotional faith, for the faith herein spoken of is closely allied with joy and hope. "Herein we stand, and rejoice in the hope of the glory of God." Faith is the emotional realization of the joy and the hope of the glory of God, and without faith there would be no realization of this great joy and hope of the soul. Faith is the distinct realization of things hoped for, a warm, throbbing emotion that arises in the soul, "when we draw near to God in the fulness of faith." It baffles all description; yet it is not to be confused with any other emotion such as joy, hope, peace, etc. It is a feeling of trust, confidence, or, as Paul says, "assurance", the feeling that comes from assured footing and foundation—"*upostasis.*" This feeling is the first emotion of Christian worship, and forms the background of all other worshiping emotions and acts in Christian worship.

In making subjective or emotional faith the foundation of Christian work and worship, Paul by no means discarded objective faith; but he closed his letter by pointing all forward "unto the obedience of faith." It is true that he emphasized emotional faith, and that needs still to be emphasized to-day, for many, like the Jews of old, have gone off after

objective forms and ceremonies, and have forgotten the faith within, which is the source and foundation of all worship. Emotional faith needs to be cultivated, and the works of faith will largely take care of themselves, for emotional faith brings man in conscious touch with God. Faith is man's realization of God, or by faith man acquires God. Faith is the connecting link between God and man. It is the feeling of God's presence in the soul. Faith is also man's realized estimate of God. While God is infinite, He can be no bigger to man than man's realized estimate of Him. In other words, no man can have a bigger God than he can realize by faith, which is man's vision of God. The feeling that comes from such a realization and vision of God is emotional faith, the fundamental emotion of Christian worship. It is the feeling in the soul of these words:

"Father, hold Thou my hands;
The way is steep;
I can not see the path my feet must keep;
I can not tell, so dark the tangled way,
Where next to step. Oh, stay;
Come close; take both my hands in Thine;
Make Thy way mine.
Lead me. I may not stay.
I must move on, but, oh, the way!
I must be brave and go;
Step forward in the dark, nor know
If I shall reach the goal at all—
If I shall fall.
Take Thou my hand;
Take it! Thou knowest best
How I should go, and all the rest;

I can not, can not see;
Lead me, I hold my hands to Thee;
I own no will but Thine;
Make Thy way mine." —*Geo. Klingle.*

Reverence.

Next to faith in Christian worship is reverence, which is a worshiping emotion that follows close in the steps of faith. It is a feeling of profound respect for God and things holy, and is, therefore, of the very essence of worship. No emotion of the soul comes from nearer the heart of worship. It is the feeling of God's presence, overshadowing the soul—a feeling of deep awe and sanctity. It is the soul bowed down before its God; it is the spirit of man doing honor and obeisance to the Spirit of God. It is a feeling of deep veneration and adoration for God and the things of God, which springs from the realization of the majesty, the power and glory of God; consequently, it has in it a trace of fear, mingled with love.

Like everything else in Christian worship, it came to us through the Jews. It is the final evolution of the religious fear of the Jews, which God instilled into the lives and hearts of the Jewish people by many strong precepts and direful examples. Its evolution is very interesting, and its history is thrilling. It came down from heaven with God in His descent upon Mt. Sinai, in the midst of a smoking cloud that burned with lurid lightning and roared with earthquaking thunder, from which the people fell back in

fear and consternation (Ex. 19). This was the beginning of reverence, which finds its ultimate perfection in the prostrate hearts before the throne of God, who "have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (Rev. 4:8). Between these two events and stages of development stretch many centuries, in which the children of men have been learning, and will continue to learn, the profound meaning of reverence.

Thus far we have learned that it is not a mere fear of God; however, it took many strong precepts and direful examples to establish even the fear of God in the hearts of the people. In trumpet-tones God spoke the following commands to the trembling people at the base of Mt. Sinai: "Thou shalt not take the name of the Lord thy God in vain. . . . Remember the sabbath day, to keep it holy. . . . Ye shall keep my sabbath, and reverence my sanctuary. . . . Thou shalt sanctify all the holy things of the tabernacle." And to these strong precepts of "line upon line, precept upon precept", were added many direful examples of enforced fear of God. Not until they beheld the stoning to death of the son of the Israelitish woman for blaspheming the Name, and the stoning of the man for desecrating the Sabbath by picking up sticks; not until they beheld Nadab and Abihu fall dead in their tracks for offering strange fire on the altar, and Uzzah for touching the ark; not until they saw the earth open and swallow up Korah and his company for their irreverent presumption, and

King Uzziah struck white with leprosy for his sacrilege—did they fear God, and reverencce His holy things. These were indeed severe lessons, but it seems that an irreverent people can learn in no other way to fear God, which is the beginning of reverence. However, the Jews came to be a very reverential people, and some of them extremely so, so much so that they would not speak or write the name of Jehovah; however, they did not continue to be so reverent. When Christ came He found them engaging in all kinds of gross sacrilege. He found them in the sacred Temple, buying and selling, making of the house of God a house of merchandise. The moment of His greatest wrath on earth was when, with scourge and holy indignation, He drove them out, and called down the wrath of Heaven upon their brazen sacrilege.

Christ endeavored in every way, both by precept and example, to instill reverence in His followers. He never spoke the name of the Father lightly nor thoughtlessly, but with the profoundest respect and honor. He was a humble, reverent worshiper at the holy Temple on all occasions, and He always treated the Holy Scriptures with deep reverence. His sermons were the outpouring of a reverent soul, and His prayers were fragrant with deep reverence. In fact, His whole life was spent in reverent communion with the Father, and all His words were spoken in the fear and love of God. He taught reverence for God and holy things in everything that He did and said.

But some claim that there are no holy things in Christian worship. Christ was a Jew, and worshiped

as a Jew according to the law of Moses, and the Jewish Temple, with its holy things, has passed away. It is true that the Temple, with all its holy things, has passed away; but the spiritual realities, for which they stood, have not passed away; and surely these Christian realities do not call for less reverence than the Jewish shadows, but for more. The holy things of Jewish worship passed away to give place for the holier things of Christian worship. Surely the God of Christians is due as much reverence as the God of the Jews, and the things that have to do with Christian worship are as holy as the things of Jewish worship. While there is no holy Temple, there is the holy church, into which Christians as their own officiating priests come to worship the Father through their great High Priest, Jesus Christ. While there is no table of showbread, there is the table of the Lord, upon which are spread the emblems of His life and death, food for the life of the soul. There is no altar of incense, but there is the altar of Christian prayer, which is the nearest approach to God. While there is no reading and expounding of the law of Moses, there is the reading and proclaiming of the gospel of Christ, who is greater than Moses. There are no songs of praise and deliverance through Moses; however, instead, there are the songs of praise and deliverance through Christ, "the Lamb of God that taketh away the sin of the world." And surely none of these things of Christian worship are any less sacred than the things of Jewish worship, but to be reverenced more. Reverence is, therefore, even more

becoming in a Christian than in a Jew. "Oh, come, let us worship and bow down", is as applicable to Christian as to Jew; and whoever does not come thus into the church, at least with his heart bowed down, is lacking in the reverence becoming a Christian, which is an essential part of Christian worship.

However, much of Christian worship is not as reverential as Jewish worship. There is a marked lack of reverence in much of the worship in the churches to-day. Instead of a becoming, reverent demeanor in church, there is often frivolous whispering, tittering, wandering and sometimes wicked thinking, careless, thoughtless singing, hypocritical praying, inattention to the reading and preaching of God's word, thoughtless eating and drinking at the Lord's table, all of which is vain worship, if worship at all, because it is lacking in reverence, one of the first essentials of worship. Wherever people gather to worship in the name of Christ is a place of Christian worship, and, therefore, a holy place, and should be treated with becoming reverence on the part of the worshipers. Not that the place itself is holy, but that worship is holy, and the factors that contribute to worship are holy. While Christian worship is in no sense fetish, yet it is genuinely reverential of all holy things.

There is also a need of more reverence in the every-day affairs of life. An old grandmother was sweeping the floor, while the little grandson stood by and looked on. As she was about to sweep the trash into the fire, she stooped down, picked up a scrap

of paper, and laid it on the mantle. The little boy at once asked her why she had done this; and she told him, "It had on it the name of God." This little boy never forgot that lesson on reverence, and it helped him to make of himself one of the South's greatest preachers. Not that the scrap of paper was holy, but the thought of God is. There is also a manifest need of more reverence toward the Bible, God's holy book. The words of this book are often lightly read, frivolously quoted, and wrongly applied. It should never be touched thus with unholy hands and lips. Paul called it the "holy scriptures," and it should be such to all. Not that the paper and ink are holy, but the word of God is holy.

Again, there is a need for more reverence for the holy day, the Lord's Day. While there is no holy Sabbath to-day, there is the Lord's Day, which has more reasons for being a holy day than the old Jewish Sabbath. It is a memorial day of the death and resurrection of the Saviour; it wears the name of the Lord, belongs to Him, and should, therefore, be devoted to Him; and it is set apart in the Scriptures as a day of worship. These considerations ought to make it a holy day; however, the modern desecration of this day makes all that have a regard for holy things cringe. There is no need of the strict, legalistic, Puritanic observance of the day, but such an observance as is in keeping with its name, "the Lord's Day," and true worship. If it is the Lord's Day, it ought to be devoted to His work and worship, and observed in keeping with its name.

Also, there is a need for more reverence for the human body, "the temple of the Holy Spirit." A becoming reverence for the body as the temple of the Holy Spirit would lead to a "cleansing of the body from all defilement of the flesh and spirit." All sins of the flesh and the spirit would be eschewed, and the body would then become a fit place for the indwelling of the Holy Spirit. "Touch no unclean thing", and thereby defile the body, "the temple of God." Many Christians have never thought of their bodies as "the temple of God", otherwise they would not defile them as they do, but would use them with becoming reverence.

Such an attitude of reverence as suggested above toward God, His church, His worship, and the things that have to do with His worship, the holy Book and the holy day, is not fetishism, but reverence that is an essential part of Christian worship. Any one that objects to such a reverence on the grounds of its being a fetish is himself lacking in reverence, which Christ enjoined, both by precept and example, as an essential of Christian worship. Many people have swung from the extreme reverence of the Puritan to the opposite extreme of regarding everything generally and nothing specifically as holy, which is high-brow egotism and not reverence at all. On the other hand, there are many who are irreverent in their worship, not because they intend to be, but because they are thoughtless; they have never stopped to think of God and things holy; they have never realized the importance of bowing the head and taking off the

shoes on holy ground. They are not of that class which Christ called human dogs and hogs, that trample everything holy under their feet, but rather of that class which He called idle, careless thinkers and talkers, who must give an account in the judgment for every idle word and thought. The account for irreverent thinking and talking in worship will be a big one, for there is no essential emotion so lacking in modern worship as reverence. The church of to-day needs to see the burning bush and the smoking mountain that they may come with reverence into His holy presence.

Love.

The next emotion in Christian worship to be studied is love. With becoming reverence we approach God in worship, but only through love do we reach Him. Reverence is the attitude of approach, while love is the medium of contact; it is the connecting emotion that brings the soul in touch with God. It is, therefore, the most important emotion in Christian worship. Paul says of it: "Though I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." According to Paul, love gives value and color to every

talent and emotion of the soul; and without love Christian worship becomes a clanging mockery and an empty form. Love is, therefore, the central, vital emotion in Christian worship, without which all worship is vain. In other words, love is the *sine qua non* of Christian worship, and is, therefore, given pre-eminence in all the teaching of Christ and His apostles.

The reason for the pre-eminence of love in Christian worship is evident, in the first place, from the nature of Christian worship. As we have seen, Christian worship must be "in spirit", from the soul. The pre-eminent emotion of the soul is love, consequently love must be the pre-eminent emotion in Christian worship. The reason for this is seen, furthermore, in the nature of God, who, John says, "is love." God, in His nature, is love, wherefore His worship must be the same. We would, therefore, naturally expect love to occupy the large place in Christian worship assigned to it by Christ and His apostles.

A full exposition of love would carry us far beyond the scope of this treatise, for love is a broad and difficult subject. It touches life at so many places, and has so many phases and relationships, it is difficult to bring it into small compass. Besides, it has been exhaustively treated by many writers and speakers of the past, consequently there remains nothing new to be said about it, and it is hardly possible to say an old thing in a new way. Truly there is nothing new under the sun on the subject of love. Although it is an old and exhausted theme, and some-

what hackneyed, yet it is ever new and living. In spite of all the volumes that have been written and spoken on the subject of love, it is more interesting and inspiring to-day than ever before, for, as the world grows older and wiser, the significance and importance of love are more clearly seen. Christ was the first to place love in its true light and setting; He placed it in the supremacy over everything else. It was not given the supreme place in the law of Moses; it was not even one of the Ten Commandments, written upon the tables of stone, but was given in connection with some unimportant civil laws. Christ lifted love out of its obscurity in the law, and elevated it to its true position of importance in the following words: "The first command is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself." This was one of the old truths, given a new setting by Christ according to His method of bringing forth from His treasure things both old and new.

In establishing love as the first great principle of Christianity, Christ and His apostles necessarily had much to say on the subject of love. It occupied the first and central place in all their thinking and teaching. Paul gives a full and complete exposition of it in the thirteenth chapter of his first letter to the Corinthians, which is the only complete sermon in the Bible, where a subject is taken and fully treated. The rest of the Bible consists of texts for

sermons; but this is a complete exposition of love in its broadest and most general sense. After showing the comparative value of love to be the greatest of all things in the world, the *summum bonum* of life, Paul sets forth the traits and characteristics of love, and concludes by stating that only in the great hereafter, when we see "face to face," shall we know the full significance and importance of love. "Now we see in a mirror darkly: now I know in part; but then shall I know fully. . . . Now abideth faith, hope and love; and the greatest of these is love." Paul's treatise on love in this chapter is broad and general, being true of love in all its numerous phases and varied relationships; however, it was a specific phase and relationship in the preceding chapter that led up to this general essay on love. In the preceding chapter Paul had under consideration the proper features and decorum in public worship, endeavoring to harmonize the individual talents and features with the congregational, which led him to the consideration of the greatest talent and feature in worship, that of love. It was, therefore, love in its specific relation to worship which led to the general essay on love, and which we are to consider in this chapter.

Christ states this phase and relationship of love as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself." Love, given thus in the form of a command, grates somewhat upon our sensibilities, which rebel against any co-ercion of the affections. We

willingly submit to imperial commands as to what we must do, think and believe; but we hold the realm of the affections as private and sacred grounds, where we ourselves dare not intrude a suggestion; yet Christ enters boldly this holy of holies in the heart, and says: "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." This is indeed a strong and exacting command, that calls for all the love of a man's being. "I am a jealous God," says Jehovah; and He wants, therefore, all the affections of the whole heart. He is not satisfied with a divided heart or an indifferent love. "Thou didst leave thy first love. . . . So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." A divided heart and a lukewarm love were grievous faults in the worship of the apostolic church, which were loathsome in the sight of God. Christian worship calls for all the love of one's soul. It is not a weak, namby-pamby feeling that parades itself in pulpit and pew in sweet, tender words, otherwise it would not be known; but it is a strong, robust emotion that fills the soul, and overflows in the life of man. Wherefore John says: "My little children, let us not love in word, neither with the tongue; but in deed and truth." When love becomes the ruling passion of the heart, words are an inadequate expression of it; such an emotion can be expressed only by deeds of love. And John adds: "Every one that loveth [thus] is begotten of God." Strong, active, vital love is the divine birthmark on every true Christian, and is the only sure evidence whereby

"we know that we have passed out of death into life." Wherefore we are commanded to love God with all our heart, soul, mind and strength, with all the powers and faculties of our whole being—a strong, active, exacting command that calls for a heroic love.

In view of the heroic nature of Christian love, we are disposed at first to shrink from such a great demand on our affections; but, when we come to know the Being whom we are commanded to love, this feeling of extortion and resentment passes away, and we gladly surrender the citadel of our heart to Him. Christ came to this world to reveal God as a desirable object of worship, whereas He had heretofore been the dread object of worship. Accordingly, Christ revealed God as "spirit"; and, as we have seen in a preceding chapter, there can be no higher conception of the nature of God; wherefore we must love Him with all the mind or intelligence, for there is nothing beyond this conception for the mind to love. Furthermore, Christ revealed God as "the Father", a Father in character, and such a Father as is revealed in the life and character of Jesus, who is the unveiling or incarnation of the Father. When you come to know this Father in all His tenderness and goodness, you can but love Him with all your heart; and when you see Him in all His perfection and beauty, you can not withhold from Him your love with all your soul; and when you behold Him in all His majesty and glory, you must love Him with all your strength. So, after all, this is not such a hard and peremptory

command, but one that appeals to all that is heroic in man, and calls out all that is highest and best in him.

In fact, when we come to know God fully, as He is revealed in Christ, this command becomes easy and natural; and we surrender our hearts to Him. "We love, because he first loved us", says the aged John, who had learned the meaning of love in the bosom of the Master. The reason for our falling in love with Him is not because we are commanded to love Him, but because we discover His great love for us as revealed in the life and death of Christ. In other words, love begets love. "God so loved the world that he gave his only begotten Son", is the great, compelling, melting truth of the gospel that wins the hearts of men. Under a warm glow and the burning fervor of such a love, our hearts are melted and united with the great heart of God, like metals under the strong heat of the furnace, or like pieces of iron placed in the magnetic current of an electrified body, which become charged with the same current; so the human heart, when brought into the atmosphere of God's love in Christ, is filled with the same cleansing and life-giving emotion. We no longer love, because we are commanded to love God, but because we can not help it.

Therefore, according to Christ, love transcends every other consideration in life. A woman of evil repute once came to worship Him as He sat as a guest of Simon, a Pharisee. "When she knew that he was sitting at meat in the Pharisee's house, she

brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment." Her acts revealed an intense emotion, which was greatly misunderstood by Simon, the master of the house, who interpreted her conduct in the light of her past life of shame, and saw in her acts simply the characteristic manifestations of lawless passion, entirely regardless of propriety. Christ read his evil thoughts in his face, and answered him as follows: "Simon, I have somewhat to say unto thee. A certain lender had two debtors: the one owed him five hundred shillings, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." Christ did not ask how much she had sinned, how much she owed, but how much she loved. He was not unconcerned about her sinning

much, but he was more concerned about her loving much; and, seeing her whole heart overflowing with love, he forgave her all, notwithstanding her past life of shame. There is, therefore, no condition of life or character that a worshiping love can not remove. Love truly covers a multitude of sins, and carries the throbbing, forgiven soul into the very presence of God. Christ saw in her whole-hearted, unrestrained love the love that purifies and fits one for God's presence. The Pharisee, lacking this burning flame of love and standing aloof in his self-righteousness, spurned the woman, and criticized Christ for His toleration of her. And to such as he Christ said: "The sinners and publicans go in before you." There is no hope for the man that has smothered out the flame of love in his heart, and has chilled all the warmth and tenderness in his soul with his frigid self-righteousness and his cold and formal worship. This woman, in spite of her life of shame, had kept alive the spark of love in her heart; and, when she came in contact with Jesus, it broke into a flame that swept through her whole soul, and brought her, throbbing with penitence and love, to the feet of her Lord. This was not her first meeting with Jesus. She had doubtless come unnoticed into the outskirts of the crowd that heard Him in the open air, and there heard God's message of love to fallen humanity. Since she could not reach Him for the crowd, she followed Him to the house of Simon the Pharisee, where she was purified and transformed by the cleansing flame of love into a saint of God.

"Upon the marsh mud, dark and foul,
A golden sunbeam softly fell,
And from the noisome depths arose
A lily miracle.

"Upon a dark, bemired life,
A gleam of living love was flung,
And lo, from the uncongenial soil
A noble life upsprung."

In view, therefore, of what love can do for one, the command to love God with all the heart, mind, soul and strength is not such a hard command, for it is nothing more than the forgiven soul desires to do. This command simply calls out the highest desire of the heart, and challenges all that is heroic in the soul. Christ, in giving this command, made no attempt to define the meaning of love, for it needed no definition. Love is the most familiar word in the language of men. We do not even need to go to the dictionary to learn its meaning. In fact, it can not be defined in words. Its meaning can not be seen, but must be felt. We must look into the mirrored depths and heights of the soul to know its meaning. It is true that Paul says, "Love is the fulfilling of the law"; but this was not intended as a definition of love, but to reveal it as the great motive power in fulfilling the law. Also John says, "God is love"; but he does not say that love is God, as did the Greeks and Romans, which is a false definition of love. Men have endeavored to define love; but all the definitions of love, gathered from all the sages and philosophers of earth, could not reveal love to the soul that has

no love in it. Love can not be intellectually comprehended, but must be spiritually felt. Wherefore Christ did not define love, but simply enjoined it, and pointed within for its meaning. It is a natural emotion of the soul, and is indigenous to every heart that has not beccme hardened and reprobate. Worship does not, therefore, create love, but simply directs it. Christ took the natural love of the heart, and centered it upon God as the highest object of love, saying: "Thou shalt love the Lord thy God"; and but to know God is to love Him.

"Spirit of God! descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay;
No angel visitant, no opening skies;
But take the dimness of my soul away.

"Hast Thou not bid us love Thee, God and King?
All, all Thy own—soul, heart, strength and mind;
I see Thy cross—there teach my heart to cling.
Oh! let me seek Thee—and oh! let me find!

"Teach me to feel that Thou art always nigh;
Teach me the struggle of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

"I know Thee glorious! Might and mercy all,
All that commands Thy creatures' boundless praise;
Yet shall my soul from that high vision fall,
Too cold to worship, and too weak to gaze?

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended dove,
My heart the altar, and Thy love the flame."

However, love for God is not all of Christian love. To the first and great command Christ added a second, which is like unto the first: "Thou shalt love thy neighbor as thyself." Christian love is, therefore, twofold, embracing love for God and love for man. The second command is no less exacting and difficult than the first. It enjoins love for one's neighbor as one's self, which is hard for most people to do. But what has love for one's neighbor to do with Christian worship? We are not required to worship our neighbor, so why are we required to love him? Because love for God and love for man are so connected and interwoven that the one can not be without the other. John states at length the inseparable connection of love for God and love for the brethren. "For this is the message which we heard from the beginning, that we should love one another. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. This is his commandment, that we should believe in the name of his Son Jesus, and love one another, as he gave us commandment. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, can not love God, whom he hath not seen. And

this commandment have we from him, that he who loveth God love his brother also." Love and hate can not dwell together in the heart. Besides, God loves man; and we can not love God, and hate what He loves, for in this we would be found fighting against God. Wherefore Christ says: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." The reason for this is evident, because any one that has malice or unkind feeling in his heart toward another is not in proper frame of mind and heart to worship, for such a feeling is at war with every emotion in worship.

The reason for fraternal love in worship is, furthermore, seen in the social nature of Christian worship. As we have seen in a preceding chapter, Christian worship is not an individual worship merely, but a social worship as well. We worship God together in mass, and love is an essential part of our worship; so we must, therefore, love together. Love for the individuals that compose the whole must be in each individual worshiper's heart, that love may pervade the whole. This fraternal love that fills the hearts of the worshipers, as they bow together before the altar, is as much a part of Christian worship as love for God. That line in the old song, "The Old-time Religion", that says, "It makes me love everybody", is not mere sentimental cant, but a Christian reality. All that love God, and worship

Him as Christ directs, have experienced this as they together worshiped the Father, "from whom every family in heaven and earth is named." All belong to the same great family of God, and a family love should pervade the family meeting for worship. Each member of this worshiping family must come to the altar endeavoring to fulfill these two great commands of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbor as thyself", which lie at the foundation of Christian worship. These are the first and second greatest commands of Christianity; and some think the second the greatest.

"Abou-ben-Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben-Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised his head,
And, with a look made of all sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one that loves his fellow-men.'

"The angel wrote and vanished. The next night
It came again with great awakening light,
And showed the names whom the love of God had blessed.
And lo! Ben-Adhem's name led all the rest."

—*Leigh Hunt.*

Sorrow.

Sorrow is another great emotion of the soul, which enters into and forms a part of Christian worship. It is the storm emotion of the soul. It often fills the soul to overflowing, and surges through the heart like a storm at sea. David gives us a vivid picture of the soul, filled and overwhelmed with sorrow, at its devotions. He compares it to a ship tossed in a storm at sea.

"They that go down to the sea in ships,
That do business in great waters;
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heavens, they go down again to the depths:
Their soul melteth away because of trouble.
They reel to and fro, and stagger like a drunken man,
And are at their wits' end.
Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.
Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men!
Let them exalt him also in the assembly of the people,
And praise him in the seat of the elders."

David realized the appropriateness of worship when sorrow fills the soul. There is nothing that brings us to our knees like the weight of sorrow. It

leads us sobbing into the very presence of God, and brings us to worship Him when nothing else can.

Sorrow is not so pleasing to experience and contemplate as the other emotions of the soul, such as faith, love, joy and peace; yet it is none the less a reality, and can not be ignored in a study of the emotions. We often wonder why the soul is subjected to such an emotion. It is the question that we are constantly asking. It may not rise to our lips; but it remains in our minds, and seeks an answer in all the affairs of life. The mystery of sorrow is as deep as the mystery of love or life itself. We may never fully know here; but we can see in part. Both experience and revelation shed some light along the way. We are told that we are "made perfect through suffering"; yet we feel that there might be an easier way to perfection. We are also told that, when we suffer, we are walking in the path that has been trodden by the best and most heroic of earth, such as the prophets, the apostles, the martyred saints of God, and, above all, "the man of sorrows"; but still we wonder why there is such a road to be traveled, and wish that there might be an easier way through life.

"They tell me I must bruise
The rose's leaf,
Ere I can keep and use
Its fragrance brief.

"They tell me I must break
The skylark's heart,
Ere cage song will make
The silent start.

"They tell me love must bleed,
And friendship weep,
Ere in my deepest need
I touch that deep.

"Must it always be so
With precious things?
Must they be bruised, and go
With beaten wings?

"Ah, yes! By crushing days,
By caging nights, by scar
Of thorns and stony ways,
These blessings are."

Yet we wish that they could be by some other way. The discipline of sorrow is indeed severe, yet it is the best and noblest. At the end of the rough, stony way, or within the harbor of safety after a stormy passage, we can look back, and see many resultant blessings; but still we shrink from the ordeal just the same. We can see that we are stronger because of the struggle; it has given muscle to faith, light to hope, courage to the heart, vision to the mind and the eternal calm of joy and peace to the soul.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

—*Browning.*

Sorrow has many phases and relationships, almost as many as love. A bare catalogue of the human sor-

rows, with their respective causes and effects, would require many pages, and carry us far beyond the scope of this treatise, which has to do only with sorrow in its relation to worship, or with sorrow as a worshiping emotion. Many doubtless have never thought of sorrow as a part of worship, or associated sorrow with worship in any way. Worship is usually thought of as something altogether pleasant; however, there is an element of sorrow that enters into and forms a part of all true Christian worship. Paul calls this sorrow "a godly sorrow" as contrasted with "the sorrow of the world." "For godly sorrow worketh repentance unto salvation, a repentance that bringeth no regret; but the sorrow of the world worketh death." There are many sorrows of the world, such as disappointment, despondency, vexation, worry, anxiety, etc.; but it is plain from the context that Paul means a specific worldly sorrow, that which has to do with sin. There are two kinds of sorrow for sin: the one is a sorrow for sin itself, which Paul calls "a godly sorrow that worketh repentance unto salvation"; and the other is a sorrow for the consequences of sin, which Paul calls "the sorrow of this world that worketh death." Sorrow for the consequences of sin brings regret and remorse; but the love of sin, remaining in the heart still, leads to a repetition of the sin unto death; while a sorrow for sin as such destroys the love for sin, which is the root of all evil, and works repentance, or a reformation of life, unto salvation. Paul draws the distinction here between sorrow for sin and repentance,

which many look upon as the same. According to Paul, repentance is not sorrow for sin, but a reformation of life that grows out of sorrow for sin. Sorrow for sin is an emotion of the soul, while repentance is the outward expression of the emotion. Both the inner emotion and the outward expression, sorrow for sin and repentance, are essential parts of worship, the one being a part of the subjective side of worship, and the other being a part of the objective side of worship.

Sin and worship have always been closely associated. Sin is one of the things that make worship necessary. Sin is the black storm-cloud that forms the background of worship, and from which the worshiper flees in fear and sorrow. The fear of the consequences of the sins of the past is no part of worship; but a genuine sorrow for these sins as such is an essential part of Christian worship. The sorrow for sin that is a part of worship is the looking upon sin as God sees it, a thing despicable in itself, a thing to be hated and eschewed under all conditions. The sorrow of the world for sin never causes one to hate sin, but to cling to it, even when under the grip of the terrible consequences of sin. A deep, genuine sorrow for sin itself is the only motive power that can lead one to break with sin, and turn back to God and His worship.

These two kinds of sorrow for sin are truly and forcibly illustrated in the lives of Peter and Judas. Both were bitterly sorry for their sinful conduct; however, their sorrow was not the same. Peter saw

his sin as an offence against God, which led to his reformation, while Judas saw only the consequences of his sin, which resulted in his shameful death. Peter's sorrow brought him before daylight to the empty tomb to worship the risen Lord, while Judas' sorrow led him to an ignominious death. Peter's sorrow was of the soul, and lifted him upward, while Judas' sorrow was of the flesh, and dragged him down to his death. A godly sorrow for sin such as Peter's is manly and noble, while a worldly sorrow for sin such as Judas' is low and debasing. Peter, realizing the sinfulness of his acts, went out and wept bitterly, and came back to worship his Lord, whom he had forsaken and denied. Such a sorrow for sin forms a part of all true Christian worship.

Sorrow for sin that is a part of Christian worship is also seen in the parable of the Pharisee and the publican, who went up into the Temple to pray. "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other." The chief difference in the prayers was sorrow for sin. There was no sorrow for sin in the Pharisee's prayer, who posed as having no sin, which made his worship vain; while the publican's prayer showed a deep sorrow for

sin, a true condition of heart, which made his worship acceptable. The one came with his heart swelling with pride and self-righteousness; the other came with his heart overflowing with sorrow for sin. The worship of the one was displeasing to God in the estimation of Christ, while the other returned to his house justified. Christ thus makes it plain that sorrow for sin is an essential part of Christian worship; and, as long as sin is in the life, sorrow must form a part of worship. David, smarting under a deep conviction of sin, came to the same conclusion, although sorrow for sin was not specifically prescribed in Jewish worship.

"Have mercy upon me, O God, according to thy lovingkindness:
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.
Against thee, thee only, have I sinned,
And done that which is evil in thy sight.

. . . . . .

Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.

. . . . . .

Deliver me from bloodguiltiness, O God, thou God of my salvation;

And my tongue shall sing aloud of thy righteousness.
O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it:
Thou hast no pleasure in burnt-offerings.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise."

David here declares that "a broken spirit", or "a broken and contrite heart", is the most important item in worship, and the most pleasing sacrifice to God. The cry of sorrow for sin has always been the one cry that has precedence in heaven over all others. It is the first plea to be heard by the Judge of all the earth. 1 John 2:1, 2.

However, there are some people that are too proud to make this plea. They think that sorrow for sin is weak, and unbecoming strong men and women. They know that they are guilty, but they are too egotistic and stubborn to confess and lament their sins. There are others who do not acknowledge sin in any way. They acknowledge neither the laws of nature nor the laws of God; but they are a law unto themselves, and follow the leadings of their desires alone. There are still others that acknowledge the reality of sin; but, in their self-righteousness, they feel that they are above the influence of sin, and pride themselves, as the Pharisee, on their freedom from sin. None of these classes can have any sorrow for sin in their heart; consequently, they can not worship God acceptably. Paul emphasized the fact that "we are all under sin"; and John declares, "If any one say he

hath no sin, he is a liar, and the truth is not in him"; wherefore, sorrow for sin is becoming in all that worship God through Christ. "Lord, be thou merciful to me a sinner," should be in the heart and upon the lips of every Christian worshiper. The cry and plea for forgiveness is the only plea that our Advocate, Jesus Christ, can make for us in the presence of the Father. The best are none too good to make this plea, and the worst can ill afford to omit it.

"Who may tell how often sorrow
Cometh at the close of day:
Sorrow for the sinful record
Borne by passing time away;
Sorrow for good resolutions
Broken in the toil of life;
For the Christian's weapons tarnished,
Blunted in the daily strife;
For the weakly heart's backsliding
In the journey to its bourne;
For the dullness of the spirit,
Dwelling in its carnal urn?
Yet this sorrow bringeth comfort,
When it bends the contrite knee
In an act of heartfelt worship,
In a deep humility.
Then it is the blest forerunner
Of a grace that steals always
With refreshing to the spirit,
Changing sighs to songs of praise.
Sorrow such as this be ever
Welcome to this heart of mine;
Through such tears a hopeful rainbow
O'er my future path doth shine;

Minister of Heaven's giving,
Messenger to clear the way,
Till the love of God, descending,
Teaches all my soul to pray.
And, in answer, such a measure
Of His strength divine comes down,
That my spirit more than ever
Strives to win and wear the crown.
Godly sorrow, oft come hither
On the stilly wings of eve;
Such a holy joy attend thee
That it is a bliss to grieve."

—*R. W. Buckley.*

Joy and Peace.

Godly sorrow is followed by a consciousness of forgiveness, which grows into joy and peace in the soul. Joy and peace are the resultant emotions from all the other worshiping emotions—faith, reverence, love and sorrow. When these emotions fill the heart of the worshiper, joy and peace settle down upon the heart, "like the dews of Hermon, that cometh upon the mountains of Mt. Zion." Joy and peace are the final emotions in Christian worship that come out of the consciousness of having done God's will, and of being, therefore, justified in the sight of God. "Being therefore justified by faith, we have our peace with God through our Lord Jesus Christ; . . . and we rejoice in the hope of the glory of God." Joy and peace are frequent words in the New Testament, and they usually appear together. The reason for this is that they are closely related in meaning.

They are often used interchangeably in the Scriptures; for instance, "my joy" and "my peace" in Christ's discourse with His disciples. In fact, they are not separate emotions, but different phases of the same emotion. Joy is the emotion aroused, and peace is the emotion at rest. Joy is the thrill that rises to the surface, and tosses the soul in ecstasy, while peace is the calm after the soul-storm that fills and quiets the soul.

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That perfect stillness reigneth evermore.

"So, in the heart that knows Thy love, O Saviour,
There is a temple sacred evermore,
And all the tumult of life's angry voices
Dies in hushed silence at its peaceful door.

"O rest of rests! O peace serene, eternal!
Thou ever livest, and Thou changest never;
And in the secret of Thy presence dwelleth
Fulless of joy, for ever and ever."

—*Harriet Beecher Stowe.*

Joy was a prominent emotion in the worship of the Jews. The Psalms, which were the religious songs of the Jews, abound in expressions of joy.

"I have set Jehovah always before me;
Therefore my heart is glad, and my glory rejoiceth."

"I was glad when they said unto me,
Let us go up unto the house of the Lord.
Our feet are standing within thy gates, O Jerusalem."

"There is a river, the streams of which make glad the city of God,
The holy place of the tabernacles of the Most High."

"These things I remember, and pour out my soul within me,
How I went with the throng, and led them to the house of God,
With the voice of joy and praise, a multitude keeping holyday.
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance.
O my God, my soul is cast down within me:
Therefore do I remember thee from the land of Jordan,
And the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his lovingkindness in the daytime;
And in the night his song shall be with me,
Even a prayer unto the God of my life."

This Psalm is full of ecstatic emotions, which fluctuate between extreme joy and hopeless sorrow. At times the worshiper "led the throng to the house of God"; and, again, he went "mourning through the streets"; but at no time was there peace in his soul. He longed for it, and sought to produce it in his heart by saying:

"Why art thou cast down, O my soul?
And why are thou disquieted within me?
Hope thou in God; for I shall yet praise him
For the help of his countenance."

At times he seemed to catch glimpses of this eternal calm of the soul beneath the emotional storms of life, saying:

"Deep calleth unto deep at the noise of thy waterfalls:
All thy waves and thy billows are gone over me.
Yet Jehovah will command his lovingkindness in the daytime;
And in the night shall his song be with me."

Yet, in spite of his unceasing quest and the promising visions of peace, the Jew never attained unto any real peace of soul. His cry was, "Peace, peace, but there is no peace", because "the way of peace they know not", says Isaiah. The "Prince of peace", or "the dayspring from on high", had not yet arisen "to shine upon them that sit in darkness and the shadow of death, to guide their feet into the way of peace." The Jew's quest for peace is beautifully and forcibly portrayed by Robert Browning in his "Saul", which I would like to quote in full, but space forbids. After portraying Saul's despondent, storm-tossed soul, and David's efforts first to arouse and then to quiet Saul, Browning concludes the poem as follows:

"See the King—I would help him, but can not; the wishes fall through.
Could I wrestle to raise him from sorrow, grow poor to enrich,
To fill up his life, starve my own, I would—knowing which,
I know that my service is perfect. Oh, speak through me now!
Would I suffer for him that I love?
So wouldst thou—so wilt thou!
So shalt crown thee the topmost, ineffablest, uttermost crown—
And thy love fill infinitude wholly, nor leave her up nor down
One spot for the creature to stand in!
It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As thy love is discovered almighty,
Almighty be proved

Thy power that exists with it and for it, of being loved.
He who did most, shall bear most;
The strongest shall stand the most weak;
'Tis the weakness in strength that I cry for! My flesh that I seek
In the Godhead! I seek and I find it.
O Saul, it shall be
A face like my face that receives thee;
A man like unto me,
Thou shalt love and be loved by forever:
A hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand."

David was unable to throw open the gates of the new life to Saul, and thereby let peace into his soul. This the coming Messiah alone could do, which, when He came, He did in the following words, "Peace I leave with you: my peace I give unto you", which were spoken as a parting legacy to His disciples. Blessed words that fall upon troubled hearts like dews from heaven, bringing rest and refreshing to the tired, restless souls of men and women, a precious legacy and a divine benediction!

However, these words, beautiful, euphonious and soothing though they be, could not of themselves bring peace to the soul, for not by any sleight or beauty of speech can peace be spoken to the soul. There must be behind these words an adequate cause for peace, which Christ had just given in the following words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have

told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. I am the way, and the truth, and the life." Or, "I am the resurrection and the life." This settled the great disturbing question as to the immortality and destiny of the soul that had filled man's mind and heart with anxiety and unrest throughout the past. Immortality had brooded over the souls of men like a master over a slave, without any definite promise and assurance of freedom and home. For this reason, Job and all others that lived before "Christ, who brought life and immortality to light through the gospel by his resurrection from the dead", were greatly disturbed as they stood by the open grave, wondering: "If a man die, will he live again?" No convincing answer and proof were given until Christ's answer and proof by His resurrection from the dead, which settled forever this question, and brought peace to men's troubled souls. His resurrection was the earnest for His legacy of peace and for His promise of a beautiful eternal home for the soul. Consequently, this assurance and promise brought a deep, abiding peace to the anxious hearts of troubled men and women.

Thus Christ broadened and deepened the joy of Jewish worship into the peace of Christian worship. The ecstatic joy of Jewish worship found its full fruition in the deep, quiet peace of Christian worship. Not that Christian worship has no ecstasy of feeling, for it has in it the highest and purest joy of the soul.

While it may not always have the ecstatic joy that led David to dance and shout before the Lord, yet it has a deeper and fuller joy. Besides, there is no restraint whatever on the expression of Christian joy except, "Let everything be done decently and in order"; so one may shout and dance, if he feels disposed. Christ did not prescribe how much or how little joy must be in the worshiper's heart, except He wished that His "joy might be in them, and their joy might be made full." We used to hear of the Christians' cup of joy becoming so full that they shouted; but Christians to-day have become too conventional and well mannered to shout. While shouting is not prescribed as a part of Christian worship, it does no violence to it. The trouble with most Christians is that their hearts are never full enough to shout. Some few may have joy enough, but they think it undignified; but Christian worship had better be lacking in dignity than in emotion. Cold, formal dignity has injured Christian worship far more than unrestrained joy. We are commanded: "Rejoice in the Lord always: again I will say, Rejoice." Paul wept often, and, judging from such expressions as this, "I overflow with joy", he must have shouted now and then.

Besides a deep and ecstatic joy, Christian worship has "peace as a river", that runs still and deep through the soul, "a peace that passeth all understanding." "Peace I leave with you; my peace I give unto you." These words were spoken in worship just after the first observance of the Lord's Supper.

The same legacy is bequeathed to all that worship God through this feast. It is here that peace flows into the soul, making glad the innermost recesses of the heart. Here is the fountain of joy and peace of sins forgiven, the joy and peace of a close touch with God through Christ, the joy and peace of remembering our Lord and looking forward to His coming again, and the joy and peace of fellowship with Him and all those that love and serve Him. It is here that we feel the meaning of the following words:

"Far away in the depths of my spirit, to-day,
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
O'er my soul like an infinite calm.

"What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul;
So secure that no power can mine it away,
While the years of eternity roll."

However, many Christians do not enjoy their worship, and experience little soul-satisfying peace from the same. There are many reasons for this. In the first place, their worship is often lacking in faith, reverence, love and godly sorrow, which are essential prerequisites to joy and peace, and out of which joy and peace spring. Worship without faith is hypocrisy, which precludes any joy and peace. Many Christians have some faith, but not enough to bring joy and peace to the soul; they have enough faith to keep them in line with the church, but not enough to make them happy in the same. In fact, a weak faith is destructive of joy and peace, for it keeps one

on the rack of doubt and indecision. Or, as Browning says:

"All we've gained is that belief,
As unbelief before, shakes us by fits,
Confounds us like its predecessor.

. . . . . .

"All we have gained, then, by our unbelief
Is a life of doubt diversified by faith,
For one of faith diversified by doubt."

Also, worship without becoming reverence and sincere love is mockery, and can, therefore, bring no joy or peace to the worshiper. Again, the worship of many is lacking in godly sorrow for sin. They come to worship with their sins upon them. They need to hear the message of Isaiah: "Your hands are full of blood. Wash you, make you clean; put away the evil from your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Then", says David, "my tongue shall sing aloud of thy righteousness, and my mouth shall show forth thy praise."

"If sin be in the heart,
The fairest sky is foul, and sad the summer weather;
The eye no longer sees the lambs at play together;
The dull ear can not hear the birds that sing so sweetly;
And all the joy of God's good earth is gone completely,
If sin be in the heart." —*C. F. Richardson.*

Finally, Paul says, "Rejoice always"; and "Now the Lord of peace himself give you peace at all times in all ways." Joy and peace are to be in the Christian's heart, not only while at worship, but at all times. Like faith, reverence and love, which have their beginnings in worship, joy and peace are built into one's life and character, and become a part of one's very being as he grows and progresses in the Christian life. Henry Drummond has beautifully expressed this joyful and peaceful attitude of mind and heart. "It is the mind at leisure from itself, It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all things outward; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who says with Browning:

> " 'God's in his heaven,
> All's right with the world.' "

"I do not ask, O Lord, that life should be
A pleasant road;
I do not ask that Thou shouldst take from me
Aught of its load.
I do not ask that flowers should ever spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing, Lord, dear Lord, I plead,
Lead me aright,
Though strength should falter, and though heart should bleed,
Through peace to light.

"I do not ask that Thou shouldest shed
Full radiance here,
But give one ray of peace that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day, but peace divine
Like quiet night.
Lead me, O God, till perfect day shall shine
Through peace to light."

—*Adelaide Anne Procter.*

III.

AROUSING AND DEEPENING THE WORSHIPING EMOTIONS

IN view of the importance of the emotions in Christian worship, such as faith, reverence, love, godly sorrow, joy and peace, which have been studied in the preceding chapter, we deem it wise to add another chapter on arousing and deepening these emotions. The stronger and deeper these emotions are made, the more devout worship becomes; so, then, the strengthening of these emotions becomes a matter of first importance in Christian worship, which requires further study and exposition in a separate chapter. The emotional side of worship needs to be cultivated and emphasized to-day, because modern worship is weak on its emotional side. The objective forms and ceremonies, being outward and visible, catch and hold the attention of the worshiper, and thereby overshadow the hidden emotions of the soul. These need to be aroused, brought to the front, and deepened and strengthened in every possible legitimate way. The crying need for deeper and stronger emotions in worship to-day is expressed in the following words from one of America's greatest preachers—Geo. H. Combs: "We have also lost our *passion*. Even though we

may have a kind of faith, it is not a *molten* faith. There is no flame-scorch about it. We are not *consumed*. At best our faith is but a smileless wave, when it should be a love-flood. We are swept by no rocking gales of passion. We do not *shout* any more. We do not *cry* any more. Everywhere there is the placidity of perfect restraint. We preachers never 'break down' in the pulpit. We are too well mannered for that. We are afraid that we will be dubbed 'enthusiasts'; and we peddle our little manicured essays when we should be seizing trumpets and blowing battles into men. What a fall from the burning mountains of the apostolic church! What a divine passion swayed those first disciples! How they loved! How they ministered!''

All agree that the emotions in worship need to be strengthened; but the great problem is how to do this. What means, and how they may be employed and used to arouse and deepen the emotions in worship, is the question that confronts all that would strengthen worship. It is a problem of difficult solution, and a question that has greatly disturbed and disrupted the church all along the way, and one that does not admit of any final dogmatic solution. Christ did not legislate on this question, and His apostles gave only a few suggestions and precedents bearing on the same. If they had solved completely all our hard problems for us, they would have made us into weaklings. In some things they left us to ''work out our own salvation.'' They only gave the elemental emotions in Christian worship, and left the cultivation

and strengthening of these emotions to be worked out largely by the worshipers. However, there are a few general principles that will aid both the individual and the church in the solution of this problem, and will go far toward the solution of the same.

In the first place, a subjective result can be best produced by subjective means. Accordingly, then, the most effective means in arousing and deepening the emotions are the subjective faculties of the mind, such as thought, memory and imagination, which are the intellectual faculties that most closely touch the emotions. Whether the emotions are aroused directly by mental perception, or indirectly by the bodily expression that is excited by mental perception, matters not in this connection, because, in either case, the emotions spring directly or indirectly from mental perception. The faculties of mental perception that most closely touch the emotions are thought, memory and imagination.

Thought, thinking, is the seeing of relationships; and perceived relationships produce emotions. Behind every emotion is the exciting thought that produced it. For instance, when one perceives his relationship to God to be that of Creator and creature, Father and son, King and subject, Saviour and sinner, etc., faith, reverence, love, godly sorrow, joy and peace necessarily follow from these perceptions. Reverence is, therefore, aroused and deepened by reverent thinking and meditating on the sanctity of God and holy things; and love is produced and strengthened by thoughts and knowledge of God's love. John says,

"We love, because he first loved us"; that is, the emotion of love is aroused in us by our perception of God's love. For this reason, Paul prays that we "may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that passeth knowledge," because, by this apprehension and knowledge of God's love, our own love is deepened and strengthened. In the same way, godly sorrow is deepened and strengthened in the worshiper's heart. When the sinner perceives the true nature or moral quality of his acts, sorrow for the same follows, and increases with the knowledge of sin. "I know my transgressions, and my sin is ever before me; against thee, and thee alone, have I sinned, and done that which is evil in thy sight", said David; and this knowledge of his sins led him to cry out in great sorrow for forgiveness. Likewise joy and peace are aroused and deepened by mental perception. Christ did not impart joy and peace to His disciples, but He aroused them. After unfolding to them the beautiful home of the soul, which He was going to prepare, and the way to the same, He said, "Peace I give unto you"; but He gave them this peace by directing their thinking on the above, which opened the door of the soul for joy and peace to come in. Thought is one of the most effective means in arousing and deepening the emotions. For this reason, Paul says, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, if there be any praise, think on these things''; because by thinking on such things like emotions are aroused and deepened. So, then, if one would be more devout in his worship, let him be more devout in his thinking.

Memory is also an effective means in arousing and deepening the devotions. Memory is the recall and retention of a former state of mind and of the facts and events that produced it. It is the faculty of bringing into the mind that which has passed out. It is the power to surround one's self with the population of the past. Aristotle called it ''the scribe of the soul''; and Hood described it as the golden chain binding the past with the present. It commands, and old faces, old voices and old friendships and experiences appear out of the darkness of the dead past, and stand with us in the light of the living present. With these associations and experiences of the past come the attendant emotions. Like bees over flowers, the emotions linger and brood over the associations and experiences of the past, and are thereby fed and kept alive. Christ knew the effectiveness of memory on the emotions, and made much use of this faculty in worship. For this reason, He prescribed the Lord's Supper as a weekly memorial of Himself and of the two greatest events in worship. There are other memorials also in Christian worship. Peter says that his teaching and writing were for this purpose (2 Pet. 1:12, 13); and Paul says that everything written in the Scriptures was recorded as a memorial example to us (1 Cor. 10:11). The Scriptures are

largely the recorded memories of the past, and they thus surround us with the people and experiences of the past. When we realize that we are worshiping under "so great a cloud of witnesses", the emotions in worship are thereby deepened and strengthened; and when we add to this cloud of witnesses our own acquaintances and experiences of the past, we fill our whole conscious firmament with memories that deepen and sweeten our worship. Memory broods over worship, and warms the emotions into life and activity like spring sunshine over vegetation. In such an atmosphere the emotions delight to bask, and here they grow and develop as naturally as the flowers in springtime. We need to follow the leadings of memory in our worship, and linger long over the great events and sacred associations in Christian worship, for these memories awaken the sleeping emotions, and deepen the devotions in worship as nothing else can. "This do in memory of me", is one of the greatest stimulants to the emotions in worship. We need also to remember our sins and our forgiveness, our blessings and our misfortunes, our joys and our sorrows, and our failures and our successes; for the emotions follow in the train of these memories.

> "There comes to me out of the past
> A voice whose tones are sweet and mild,
> Singing a song almost divine,
> And with a tear in every line."

Also, the imagination is effective in arousing and deepening the emotions in worship. The imagination

is the faculty of the mind that produces and reproduces mental images or pictures. Pictures make a strong appeal to the emotions, and especially those that are drawn by the imagination. They lead us on like a beautiful dream in the night, or a mirage in the desert, and the emotions follow in their trail. The imagination has a further reach than thought or memory. By combining the things of thought and memory, entirely new relationships and truths are seen that are beyond the reach of thought or memory. For this reason, people of strong imaginative powers are more emotional than matter-of-fact people. They see further, and therefore feel more deeply. Cold, matter-of-fact people care very little for imaginative or emotional things. They measure and value everything by the standard of facts and reason. They close their mental eyes to the pictures of the imagination, and refuse to hear the call of the emotions, and never venture beyond the narrow boundaries of outward and material realities. Such people are incapable of very deep worship, as well as very deep comprehension. To such people neither the worship nor the revelation through Christ appeals very much, because the imagination occupies a large place in both.

In revealing many of the great truths about God, eternity, the soul and salvation, Christ made much use of the symbol, the metaphor and parable, which can be comprehended only through the imagination. Words were too small vessels to contain so great truths, wherefore they had to be put into the larger

vessels of the imagination. In fact, all the great truths that underlie Christian worship must be seen largely in the light of the imagination, and without this light we see darkly and feel weakly. Anything that arouses the imagination, such as music, poetry, oratory, or any other branch of art that appeals strongly to the imagination, will deepen worship, and should therefore be cultivated as an aid to worship. The cultivation and exercise of the imaginative powers in worship will go far toward saving modern worship from the prosaic and the materialistic, and will greatly deepen and strengthen the emotions in worship. Modern worship needs to rise on the wings of the imagination above the prosaic and commonplace plains that lie at the base of Mt. Sinai to the heights of Mt. Zion. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; . . . but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." No one can rise to these heights in worship except on the wings of faith and the imagination, and worship on these lofty heights must be full of all the emotions in Christian worship. Christians need often to stand

with Peter, James and John on the high mountain in worship, and see the transfigured Christ with Moses and Elijah, and hear His call to the soul to mount upward in worship to the highest heights of the soul. With what deep and ecstatic emotions did Peter, James and John fall upon their faces in worship before such a vision! Such an imaginative vision is the only thing that can save Christians to-day from the prosaic and the materialistic, and arouse and deepen the emotions in worship.

Next to the subjective means, such as thought, memory and imagination, in arousing and deepening the emotions in worship, a spiritual atmosphere is the most effective outward influence that can be brought to bear on the emotions. The soul is very sensitive to its atmosphere, and the emotions respond readily to a congenial atmosphere. We go into some places of worship where the whole atmosphere seems to be charged with worship. Such an atmosphere is irresistible, and calls forth all the worshiping emotions like birds on a warm, bright spring morning. The soul delights to bask in such an atmosphere of devotion, and the emotions grow and strengthen like plants in springtime. On the other hand, the atmosphere of other places of worship is spiritually cold and chilling to all the emotions and void of all worship. Such an atmosphere is due largely to the irreverent conduct of the worshipers. No influence can counteract irreverence and thoughtless devotion on the part of the worshipers, nor create a devotional atmosphere where such prevails. The creation of a worshiping

atmosphere is largely in the hands of the leaders in worship, for "like priests like people." The pervading spirit of a meeting is largely that of the leaders, and the responsibility of making it conducive to worship rests largely with them. The pervading spirit of a meeting is very contagious; and, if it is conducive to worship, many who came to scoff go away to pray. When holiness and reverence overshadow all, when the warmth of love pervades the whole, when the humility of godly sorrow is in the very air, and when the congeniality of joy and the fellowship of peace radiate from center to circumference, worship is easy, and the emotions are deep and strong. Also, the scenes and associations of a place enter into the spiritual atmosphere of a meeting. For this reason, it is difficult to create a worshiping atmosphere in a theater or other secular building. While place is not an essential of Christian worship, nevertheless the familiarity and associations of a place have much to do with the emotions. For this reason, it is much easier to be devotional at the accustomed place of worship, where all the associations of the place suggest and invite worship. In this lies the charm of the little brown church in the dale, which is so dear to every rural worshiper's heart.

Furthermore, art is a very effective means in arousing and deepening the emotions in worship; but the use of art for this purpose has given rise to a great deal of trouble in the church. To what extent art may be employed in arousing and deepening the emotions in worship is a question of difficult solution,

and one about which there have been wide differences of opinion. The Roman Catholic Church and the Puritan church stand at opposite extremes on this question, and all other communions occupy positions somewhere between these two extremes. The Vatican teaches and practices the use of art in every form and branch, making much use of magnificent architecture, beautiful paintings, superb sculpture and the grandest music that can be produced with voice and instrument. On the other extreme is the Puritan, who discards art in every form, building his meeting-house in the plainest fashion, eschewing even stained glass in the windows, speaking in the plainest and simplest speech, and confining his music to the singing of Psalms, and that, too, in the same tune, or, rather, no tune at all. The one teaches that art is everything in worship, the other that art is nothing; and between these two extremes the churches have oscillated back and forth in one direction or the other in the use of art in worship. Now, it is evident that the true position upon this subject is with neither of these extremes, for, if art were everything in worship, Christ would have prescribed it as an essential; and, if it were nothing, He would have excluded it. The fact that He did neither is in favor of medium ground. The Jews used art in their worship, building the Temple of the finest material and the most superb architecture that the world has ever seen, and having the grandest music that voice and instrument could produce. Christ was in daily contact with the use of art in worship, which He neither

denounced nor enjoined. In the absence of specific teaching of divine authority, we are, therefore, shut up to general principles and good judgment in the application of the same in the use of art in worship. Since art was not prescribed as an essential of Christian worship, the most that can be claimed for it is that it is a helpful aid to worship in arousing and deepening the emotions; and, being only an aid to worship, it must, therefore, be made and kept subordinate to worship proper. Whenever the artistic features of a church service are so emphasized that they take precedence over the worshiping elements, there is something manifestly wrong. On the other hand, whenever the inartistic features of a service so grate on the sensibilities as to distract and weaken the devotions, there is also something wrong. While worship must have its externals, they must be kept subordinate and made helpful; and whatever can not be subordinated and made helpful, must be eliminated. On the other hand, the sensibilities in worship must be safeguarded against the gross and inartistic features that grate upon the sensibilities of the worshiper. These are the general principles to be followed in determining to what extent art may or may not be employed in Christian worship, and beyond these no fixed lines can be drawn.

Furthermore, these general principles must be applied by the individual and the individual congregation. No outsider is in a position to say to another to what extent he may profitably and legitimately use art in his worship, nor can one congregation

decide this for another. These principles applied to the architecture of the church will determine it so far as it can be fixed. Whenever the architecture, by its splendor and beauty, or by its plainness and ugliness, attracts attention to itself, it becomes a hindrance to worship instead of an aid; while, on the other hand, whenever imposing architectural features so combine as to overshadow the soul with a deeper feeling, it becomes an aid that is well worth the cost of construction. Also, if the plain and simple building is homelike and conducive to worship, a costlier building would be a mistake. However, a place of worship seems homelike only when its architecture is in keeping with the architecture of the surrounding homes of the worshipers. As a rule, whenever it is decidedly worse or better than the homes, it will distract the attention of the worshipers from their devotions, and become a hindrance instead of an aid to worship. The majority of churches pay too little attention to the architecture of the building. They think of the building only as a shelter and not as an aid to worship. The building can be made a very effective aid to worship, if it is constructed and ordered to this end. The lessons in brick and mortar are as valuable as those in sermons, if properly brought out; and the worship that the building inspires is as genuine as that which the sermon inspires. Christ taught many lessons through the architecture of the Temple, which was also a helpful inspiration to all that worshiped under the shadow of its grandeur and beauty.

Painting and sculpture, as aids to worship, have a great tendency to attract attention to themselves, and are, therefore, hard to subordinate. Whenever they become an end in themselves, they are hurtful to worship; and whenever they violate the fourth command of the Decalogue, they are sinful. As history clearly shows, the natural tendency of statuary in worship is toward idolatry, and, therefore, it is of very questionable propriety. While it may help a few, it will harm many. Paintings do not tend so strongly toward idolatry; still, there is some danger, especially to the weak. However, there is no denying the strong appeal and influence of the magnificent paintings in the Catholic churches over the worshipers; and it may be that we have yet to learn the full significance of the artistic appeal of painting to the worshiper's heart.

The greatest trouble that has arisen in the church has been over music as an aid to worship. The music question, in one form or another, has more or less disturbed every congregation, and has disrupted many. We do not raise the question here as to the legitimacy of its use nor as to the kind and quality of music that may be used. These questions will be considered in a later chapter on the praise of Christian worship; we are interested here in music as an aid—the advantages and disadvantages of the same.

There is no gainsaying the strength of the musical appeal. It doubtless exerts a greater and stronger influence over people than any other branch of art. Its mighty appeal to the soul in worship is set forth

in the following from Harriet Smith, a musical devotee:

"Other arts materialize the spiritual; music spiritualizes the material. It is more potent than any other art, for it is an art of progressive action. It is not fixed and finished like a picture or a statue. The impression it gives is unfolding, vital, dramatic. The same thing is true of oratory, but music outstrips words, it takes us further than thought can go, and lays us, throbbing with emotion, at the feet of God. Spencer called emotion the master and intellect the servant. Music affects emotion, emotion controls thought, thought leads to action, action orders conduct, and conduct crystallizes into character. Music is love in search of a word; and, when we can not say our love to our Father, we can sing it, or, failing there, we can feel it, as music bears us on its bosom to His throne. Noble music reminds us of our immortality, and leads us through worlds unrealized. It is as the footfalls on the threshold of God's other world. We stretch forth our spiritual antennæ, and touch the invisible. In still moments we hear the songs of angels, and there comes an open vision, when we see white presences among the hills.

"'We can tell by the stir of the music
What raptures in heaven can be,
Where the sound is Thy marvelous stillness,
And the music is light out of Thee.'"

Appropriate high-class music in the proper setting goes straight to the heart, and arouses and deepens the emotions, perhaps, as nothing else can; but in the strength of its appeal lies its danger. A thing so fascinating and powerful in its influence is proportionately hard to subordinate, and easily takes precedence over worship itself. The love of music takes many to church, and they go, not to worship, but to listen. The pleasure that they experience is not the

deep joy of worship, but an æsthetic pleasure that comes from listening to good music. Musical rapture is not worship; however, it is often taken for worship by many who think that they are very devout in their worship. When people worship for the æsthetic pleasure that it affords, music is not an aid to worship, but an end in itself, and, therefore, a hindrance to worship. Æsthetic pleasure was the object of Greek worship, but Christian worship is far more than arousing and pleasing the æsthetic senses. This confusion of æsthetic pleasure and the joy of Christian worship arises from the similarity in appeal of music and worship. Music and worship appeal largely to the same faculties in man, and music will, therefore, afford much the same satisfaction as worship. One experiences much the same feeling and satisfaction of soul from listening to good music that he does from worship, when, in fact, the idea of God and worship has not been in his mind. A writer in the *International Journal of Ethics* shows that religion has, in this respect, a dangerous rival in music, and the *Literary Digest* comments as follows on the aforesaid article:

"The large majority of people will readily admit that they attend church primarily for the purpose of hearing music, and without this feature the service would offer little attraction. The church, for its part, recognizes the situation in the popular mind, and, always desirous of securing church-goers, makes the attempt, as to the legitimacy of which it must be its own best judge, to give the public what it wants. Witness the extensive provisions made in all the churches in the way of musical committees and trained choirs, and the immense number of purely

musical programs of the vespers order, which differ from ordinary dignified musical entertainments only in the fact that they are given in the churches, and that the words deal with religious themes.

"If we grant that there is a real difference between the attitudes which characterize music and religion, it becomes necessary to account for the constant confusion and intermixture of the two in practice. We may say in general that this results from their exceedingly close kinship, as both find their psychological origin in that part of the human nature which we denominate as the mystical. No distinct meaning of the term 'mysticism' has ever been formulated, and attempts usually end in all the vagueness that the term implies. At the same time, the method of its application in modern usage is tolerably clear. We may say that mysticism is a matter of the emotions, but this does not tell the whole truth unless we extend the meaning of the later term. What, then, is mysticism? It is the intuitive judgment in which no attempt is made to clarify the terms. It is not a pure feeling state, but a feeling attitude, or a feeling comprehension. So far our account covers what takes place in normal, every-day experience. There is one step further; namely, that in which the state of mind becomes a source of satisfaction, and, therefore, an object of realization in itself. This need or inclination is probably the common source of both artistic and religious mysticism."

Music, this writer claims, is that form of art "in which the conditions are so arranged as to place the emotion attitude at its best, with a minimum of the thinking process." It is, therefore, "the most mystical of all the arts." He continues:

"In religious mysticism we find, to a large extent, a parallel of the conditions we have been studying. Whatever the general system may be, the essence of religion is taken to be a matter of personal experience, of emotional attitude. . . . It must be admitted, then, that religion falls psychologically largely within

the field of ideal contemplation, or, in other words, of the imagination. So far we have nothing to differentiate the religious from the artistic feeling. . . . The difference, then, as we see it, is that while the religious consciousness involves the same mystical attitude, and the same creation of ideal situations, as we find in the artistic consciousness, it goes a step further and requires assent to some body of doctrine. . . . Given a sufficiently strong faith, intellectual difficulties fall into the background, and assent to doctrine comes as a matter of course. Logical proof of the existence of God is, for the intensely religious nature, a needless procedure. If, however, the religious feeling fails to reach the proper degree of intensity, a body of doctrine must justify itself as a system of philosophy. This is just the difficulty at present. Rationalistic investigation makes belief, at its best, a difficult matter, and the necessary element of faith is lacking. Why? Because music, the great modern art, can satisfy the mystical need, and indulge the cosmic emotion without asking assent to anything or putting the slightest strain upon purely thinking processes. . . . The scientifically trained mind which is unable to play its mystical inclinations out in any kind of crude occultism, is willing enough to be religious, but its faith is not sufficiently strong to overcome the difficulties, so it follows the line of least resistance and listens to music, and this still more dulls the edge of faith.''

Whether or not the above is true to the extent claimed by the writer is left to the reader to decide for himself; however, it must be admitted that there is a danger in music at this point. Also, it is a fact that hardly permits of denial that the churches which have given most prominence to music have lost most in spirituality, and it is a well-known fact that the musical devotee or professional musician has little desire to worship. These dangerous tendencies in music need to be known by all that have worship in charge,

and the musical features of the service determined and controlled accordingly. Music, controlled and kept in subordination, is a very effective aid to worship—it is the beautiful, charming handmaiden to worship; but, uncontrolled and unsubordinated, it becomes a subtle rival to worship, and may ultimately usurp worship's holy throne, and drive all spirituality out of the church. It may become a Hagar in the worship of the church, which, to maintain the purity and integrity of worship, must be cast out of the service altogether, until all know its legitimate use and place in the church.

Also eloquence, like music, is effective in its appeal to the emotions, and has a legitimate use in arousing and deepening the same. However, there is the same need of control, and much the same warnings need to be given as to its use. Paul gives the following warning on the use of eloquence: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, proclaiming to you the testimonies of God. . . . My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Paul is not herein encouraging stupidity and ugliness in speech, but rather giving a needed warning on the right use of artistic speech; namely, that it should be so subordinated that it does not attract attention to itself, or cause the hearers to have faith in the preacher instead of his message. It may be used to adorn and exalt the

gospel, but never to adorn and exalt the preacher. Just here lies the great temptation to the preacher, and many, gifted with eloquence, have prostituted its use to glorify self, and have failed as ministers of Christ and proclaimers of His gospel. However, on the other hand, what preacher has not had the experience of seeing his most artistically wrought-out sermon fall the flattest in its effect on his audience? This is a needed experience to keep before the preacher that the gospel, and not his art, is "the power of God unto salvation", which needs only to be presented, rather than adorned, to be effective on his hearers. Still, the preacher of to-day, lacking "the demonstration of the Spirit and of power", which Paul possessed, needs to employ all the helpful aids in proclaiming the gospel that he can command and subordinate.

Finally, this chapter on arousing and deepening the emotions in worship may be summarized in this general principle, which is applicable to all aids to worship: Use art whenever it will help worship; never subordinate worship to art.

PART III.

THE OBJECTIVE SIDE OF CHRISTIAN WORSHIP

I.

THE CHARACTER OF CHRISTIAN WORSHIP

WITH this chapter we take up the study of Christian worship on its objective side, This side of worship we term the character of worship, which, as previously defined, consists of the essential outward qualities that are acquired, whereas the nature of worship consists of the essential inner qualities that are native and inherent. In the preceding chapters we have set forth the nature of Christian worship, and in the following chapters we propose an exposition of the character of Christian worship, or the essential outward qualities—the externals of Christian worship. Worship has its essential externals as well as its essential internals, for it is both subjective and objective—a subjective feeling given an objective expression. We have studied the subjective feeling in Christian worship, and we come now to the study of the objective expression of the same. We have studied Christian worship as it is within the man, and now we propose to see it as it is without. Any study of worship that does not take into account both of these two phases is necessarily partial and confusing, for each is an essential half of worship. While the internals of worship are important, the

externals are no less so, for Christ inseparably united the two in the words "spirit and truth." The old saying, "It doesn't matter, just so the heart is right", is not true of Christian worship. According to Christ and His apostles, it does matter about the externals of worship. They are of equal importance with the internals of worship, and merit an equal consideration, which we propose to give in the following chapters, setting forth the essential outer qualities, or the externals that constitute the character of Christian worship.

Christ revealed the general character of Christian worship in the same statement in which He revealed the nature of the same, "God is spirit: and they that worship him must worship in spirit and truth", which, though brief, when studied and fully elaborated, reveals volumes on the character of Christian worship. As we have shown in a preceding chapter, the phrase, "in spirit", reveals the general subjective or spiritual nature of Christian worship, which has been set out in the preceding chapters; and we now propose to show that the phrase, "in truth", reveals the general objective nature of the same, which remains to be studied in the following chapters. The phrase, "in truth", was spoken by Christ in answer to the woman who had appealed to Him to settle the racial question as to the true worship—the Samaritan worship "in this mountain" or the Jewish worship "at Jerusalem." In His answer Christ set aside both systems of worship, and announced the coming of a new system of worship that was to be "in spirit and

truth." Jewish worship was not "in spirit", but largely an empty form, which kept it from being the true worship; and the Samaritan worship was not "in truth", which set it aside. Much of the Samaritan worship might have been "in spirit"—that is, from the heart, for often idolatrous worship is as devout and sincere as any worship; but it was not "in truth." According to Christian standards, it was false in all the essential externals of worship. In the first place, it had a false object of worship; and, in the second place, every item in its ritual was false, and, being false in all of its externals, it could not be "in truth", or the true worship.

Christian worship must, therefore, be "in truth" in character. But what is "in truth" worship? To answer this, we must know what truth is. "What is truth?", Pilate cynically asked, but did not remain for an answer; however, Christ told His disciples what truth is. "I am the truth", says Christ, connecting "the truth" with "the way and the life." So, then, if we know what Christ is, we know what truth is. Christ says, "I am the way and the life and the truth", which terms are synonyms, expressing different phases of the same idea or conception of Christ's significance. Christ is "the way", the fundamental law of life; and He is "the life", the vital principle of life; and, being such, He is "the truth." Truth, in its broadest and most general sense, is, therefore, the fundamental law and vital principle of life. Paul, in speaking of Christ's broad significance, says: "God summed up all things in Christ, the things

in the heavens and the things in the earth.'' Christ, in His full significance, is the sum and substance and the final explanation of everything in the universe, and, therefore, the truth about everything in the universe; but, according to the whole revelation of Christ as contained in the New Testament, Christ is the truth in particular about religion. Religious truth was Christ's particular or specific sphere of revelation. He was the truth about religion and all that religion includes and involves. He is, therefore, the truth about God, the truth about man, the truth about life and death, and the truth about man's worship of God and everything pertaining to the same.

But where is this truth of Christ to be found? First, in the words of Christ. ''Thy word is truth.'' ''The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.'' Truth radiates from every word that Christ spoke, and His words find ready acceptance in every rational mind. ''Never man spake like this man.'' ''He spake as one having authority.'' There was a ring of certainty in everything that He said. He was always positive, never speaking with doubt or uncertainty about anything; and He made no tentative statements. He was dogmatic. What He said was final, and from His statements and judgments there was no appeal to a higher authority. ''Verily, verily, I say unto you'', was His usual method of speech. However, there is no offense in His positiveness and dogmatism, for He speaks out of the fullness of truth

and knowledge. Every word that He speaks is pregnant with wisdom, and comes out of the hidden stores and unsearchable riches of truth that are within Him. Christ never reasoned and argued about truth, but simply stated it. His statements need no proof or apologetic of any kind, for they are fundamental. They need only to be understood, and while they are profound in subject-matter and scope, yet they are simple and easy of comprehension. He speaks of the most profound truths in the simplest language, and sets forth the great mysteries of life and death in words that a little child can understand. Every subject that He touched upon stands forth in the bright sunshine of truth. He said very little on any subject, but the little that He said revealed much. Accordingly, we find very few words from Him on the subject of worship, but these few words reveal both the nature and character of Christian worship in broad outline and fundamental principle.

However, the whole truth in Christ on any subject is not contained in His words alone. Christ did not say, "My words alone are the truth", but, "I am the truth." There was much more to Christ than words, and everything about Him was a revelation of truth. Every act in His life and every trait in His character shone with the light of God's truth, which He came to reveal. He embodied many great truths in deeds, and thus expressed them, and other great truths were mirrored in His character. Wherefore, to know the whole truth in Christ on any subject, one must study the words, deeds and character of Christ. These are

to be found in the Gospels of the New Testament, which must be studied and known to know the truth in Christ, so to these Gospels let us go to learn the "in truth" character of Christian worship.

But we need to read further than the Gospels to learn the whole truth in Christ. Christ pointed beyond to a further revelation in these words: "And I will pray the Father, and he will give you another Comforter, that he may be with you for ever, even the Spirit of truth." "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I said unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; and ye also bear witness, because ye have been with me from the beginning." The truth as revealed through the Holy Spirit to the apostles is, therefore, a part of the truth in Christ, and the testimony of the apostles themselves, who had been with Christ from the beginning, and learned the truth directly from Him, is also a part of the truth in Christ. This does not place the apostles on an equal authority with Christ, but gives to them only a delegated authority to speak for Christ in the things that they had learned from Christ and the Holy Spirit. The apostles spoke nothing contrary to Christ, and everything that they spoke was in humble recognition of the authority of Christ, whose servants they were.

Imagine the apostle Paul saying anything contrary to Christ; yet, as a humble representative of Christ, he speaks with authority. "The things that ye both learned and received and heard and saw in me, these things do: and the God of peace will be with you." "Be ye followers of me as I am of Christ." Paul was the chief apostle in establishing Christian worship, so we look to him for many of the details in the externals of worship. Christ prescribed Christian worship only in broad outline and fundamental principles, so He left many of the externals in worship to be revealed and established by the apostles. With this understanding of the truth as it is in Christ Jesus, let us proceed with the study of the character of Christian worship, which Christ says must be "in truth"; that is, every external in Christian worship must bear the stamp of truth as it is in Christ.

The first essential external in worship is an object of worship, and the second is a ritual of worship. Without an object of worship, worship would be impossible, and without a ritual it would be without form or substance. Christian worship must be "in truth" as to object of worship—that is, must be the worship of the true God as revealed by Christ; and it must also be "in truth" as to ritual, which must be according to the truth in Christ in all of its elements and parts. The true object of Christian worship as revealed by Christ will be set out in the following chapter, and the ritual and other essential externals of Christian worship will be considered in the succeeding chapters.

II.

THE OBJECT OF CHRISTIAN WORSHIP

THE object of worship is the first and most important essential of the externals in worship. Every other external in worship is determined by the nature and character of the object of worship. God, in establishing Jewish worship, revealed first the object of worship. In thunderous tones from the top of Mount Sinai he spoke to the assembled Israelites the following in revelation of the object of Jewish worship: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain." This

revelation of Jehovah as the object of worship was not intended for the Jews alone, but, through the Jews, for all the world. When Christ came, He did not reveal a new god to be worshiped, but made a further revelation of the God of the Jews revealed to them at Mount Sinai. Christ incorporated in Christian worship the monotheistic worship of the Jews, quoting from the law of Moses the following: "Thou shalt worship the Lord thy God, and him only shalt thou serve." He spoke often of the object of Christian worship, but His revelation on the object of worship was in addition to the Old Testament revelation. Speaking to Jews, who were familiar with the God of the Old Testament, He did not dwell on this revelation, but took it largely for granted, and added to the same. However, it is necessary for those that are not so familiar with the God of the Old Testament to study well the object of Jewish worship before taking up the study of Christ's added revelation on the same.

The revelation of God in the Old Testament was necessarily somewhat accommodated to the capacities and prepossessions of the people to whom it was made, and for this reason it was only a partial revelation; but at the same time it was educative, looking forward to the full revelation of God through Christ, and was, in every respect, a wonderful revelation. In the study of this revelation, it is necessary, of course, to see it in the light of its historical and personal setting. It must be seen from the viewpoint of the people to whom it was made, and upon the

background of its local environment. To be fully appreciated, one must stand with the Israelites at the foot of Mt. Sinai, sit in the audience addressed by Moses in Deuteronomy, and attend the school of the prophets, and thereby see it as it really is.

In the first place, the God of the Old Testament was revealed as "the living God", which distinguished Him from all the other gods. He is the *living* God. This means, if it means anything, that God is a living being, and not a material substance or an idol of any kind. It means, furthermore, that God is no mere force, no mere ultimate cause of things. Force is not life, as many seem to think. They hesitate to speak boldly of God, referring to Him as "the unknown power at the back of everything, the ultimate cause of things." The idea that the universe has developed from a divine force, as the ultimate cause of everything, is pantheism and not Christianity. "The living God" is revealed in the Bible as the ultimate cause of all things; a living God can not be essentially force, but must be essentially life, and as such He is the ultimate cause of all things. God does not derive life, but has life, and is the fountain of all life to all others. "With thee is the fountain of life", says David; and "The Father hath life in himself", says Christ. The God of the Old Testament is essentially "the living God"; and as such He is the source of all life to others.

Furthermore, "the living God" means that God is a living *being;* that is, a living personality. He is revealed in the Old Testament as a being that

thinks (Isa. 55:8, 9); a being that wills (Ezra 7:18); a being that speaks (Deut. 5:26); a being that writes (Deut. 5:22); a being that hears (2 Kings 19:4); a being that sees (Gen. 6:5); a being that hates and loves (Jer. 10:10; Deut. 7:7), etc. The being that exercises the above faculties must be a personal being, for personality is the only kind of being that possesses these faculties. This does not mean, however, that God is a human personality, as some have concluded, and others have ridiculed; but God is, nevertheless, a personality, a divine personality; a personality not unlike the human personality, for the human was made in the image of the divine. This does not mean, however, that God is just a big human being with whiskers and legs a trifle longer, as some have ridiculed the Bible for teaching. Human bodies have whiskers and legs, but human personalities have no physical members but intellectual and spiritual faculties, and God is such a personality. It is true that the Bible speaks of God as having "hands," "eyes," "ears," etc., which, of course, are anthropomorphic terms that any one of intelligence understands and uses; however, they have been made the source of much ridicule by the enemies of the Bible. But "the living God" of the Bible has survived all hostile attacks, and is still the great divine personality that is the author and source of life and matter.

Many to-day seem to have lost sight of "the living God" of the Bible. The Thessalonians "turned from idols to serve the living God." Many to-day serve rather the church or denomination, and worship an

unknown, indefinable something that they call divine, and have lost sight of the living God. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in drifting away from the living God" (Heb. 3:12). One may drift away from the living God, while he keeps up a religious appearance of work and worship. The worshipers in both the Old and New Testaments worshiped the living God, a living being, who was the source of all life.

God is further revealed in the Old Testament under many plain terms that need no exposition or elaboration. He is referred to as "my strength", "my helper", "my rock", "my fortress", "my high tower", "my deliverer", "my refuge", "my shepherd", "my light and salvation", "my righteousness", "thy providence", "thy shade", "thy shield and exceeding great reward", "thy judge", "thy vengeance", "a consuming fire", "a sun and a shield"; and He is declared to be "holy", "just", "merciful", "longsuffering", "good", "wise", "almighty", "eternal", etc., all of which need no comment to be understood, but reveal plainly the God of the Old Testament. A few references, however, need to be noticed, inasmuch as they have given rise to wrong conclusions. For instance, the revelation of God on Mount Sinai has given rise to the absentee conception of God, that God is a great being that dwells above and apart from men. Dr. Lyman Abbott, in an article in the *Outlook,* makes an insidious attack on the Bible for teaching such a conception of God, and, to rid the Bible of such teaching,

he declares a great part of the Old Testament to be sacred fiction. Now, I wonder, in case the teaching of an ignorant, idolatrous people the true conception of God had been assigned to Dr. Abbott, if he could have made a better revelation than the revelation on Mount Sinai; and, in case he found it necessary to use some terms accommodated to the capacities and prepossessions of the people, if he would consider such a revelation sacred fiction. There is a vast difference between an accommodated revelation and sacred fiction, a difference between faith and infidelity toward the Bible. The absentee conception of God is a mere inference from the nature of the revelation on Mount Sinai, which is a mistaken inference, due to not considering the local setting and personal environment of the revelation. The Old Testament nowhere teaches an absentee idea of God, but teaches the very opposite in many places. Moses, who spoke to ignorant slaves, said: "What great nation hath a god so near unto them as Jehovah our God, whenever we call upon him?" David wrote of Him: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike

to thee." Surely Dr. Abbott has not read the Book that he criticizes, else he would have seen such passages as the above. A Solomon, long before Dr. Abbott, taught that God fills the heavens and the earth (1 Kings 8:27), likewise Jeremiah (23:23, 24), and other Old Testament writers. While the revelation of God in the Old Testament is somewhat accommodated and only partial, it is, nevertheless, true; and without the partial revelation of the Old Testament, the people would not have been prepared for the full revelation of the New Testament. Christ came to complete the revelation of God in the Old Testament, which added revelation we will now consider.

In the conversation with the woman at the well Christ completes the revelation of God's nature and character. As to the nature of God, He says: "God is spirit"; that is, God's essential nature is spirit, and not force, as Dr. Abbott would have us believe. God is not an all-pervading force, but an all-pervading spirit. Spirit is the highest and truest conception of God that can be conceived or imagined, for everything in nature and revelation points upward to spirit as the ultimate of all being, and the mind is unable to conceive of anything beyond spirit. The spiritual is the final explanation of everything, even of God—God is spirit; and beyond this nothing can be said or imagined. Since spirit is the ultimate perfection of all being, it does not, therefore, admit of definition or analysis; so, little can be said in exposition or elaboration of Christ's simple statement, "God is

spirit", except by negative statement. A great deal of speculation has been indulged in with respect to spirit. Some have imagined it to be "attenuated gas", "a wreath of air or vapor", "force", "mind", etc. Whatever spirit is, we are sure it is not any of the above materialistic conceptions. In fact, any definition of spirit that may be given will be found to be inadequate, for spirit is the ultimate of all being, and an ultimate can not be defined, for there are no ideas and terms of expression beyond the ultimate. There are no ideas and terms of expression beyond spirit, so any attempt to define the same would be futile and only confusing. Wherefore, we leave Christ's simple statement on the nature of God just as He revealed it, "God is spirit", leaving the reader free to form his own conception of what spirit is. The Old Testament speaks often of God's spirit, but nowhere states that God *is* spirit. This was Christ's added revelation on the nature of God, which is the ultimate conception of God.

As to the character of God, Christ states in this same conversation with the woman at the well that God is "the Father," which was also a new and added revelation on the character of God. God is set forth in the Old Testament as a mighty Creator, a just Judge, an invincible Ruler, the supreme Intelligence, the omnipotent Power, etc., but nowhere is He referred to as the Father. In the New Testament, Christ reveals God as "the Father", and refers to Him as such. This being a new conception of God, Christ spoke at length and on many phases of the

fatherhood of God. He not only declared Him to be "the Father", but He called Him "Father", and taught others to say, "Our Father", in addressing God. He preached sermons on God as the Father, and set Him forth in story and parable as such. The well-known parable of the prodigal son was given to reveal God as a father, and God is also represented as a father in the parables of the two sons and the wicked husbandmen.

The fatherhood of God was central in all the teaching of Christ, and was the keynote in His message to man. This He made the fundamental premise of all His teaching, from which followed, as a logical sequence, the brotherhood of man and all His teaching thereon. The fatherhood of God and the brotherhood of man were supreme in the thinking and teaching of Christ. He reasoned in terms of the Father (Matt. 7:11), and He labored to do the will of the Father (John 5:30; 6:38). To Him faith was a childlike trust in the Father; repentance was a turning to the Father; obedience was doing the will of the Father; hope was a looking forward to the promises of the Father; providence was the loving oversight of the Father; prayer was the petitioning of the Father; in fact, every great word and truth of His teaching were defined in terms of the Father. In the one word, "Father", Christ revealed God in all His relationships to man, and brought man into closest relationship to God. This one word took theology out of the schools of the prophets and rabbis, and placed it in the homes, where little children say, "Our Father."

God sent His only begotten Son to earth into the homes of men, saying: "Because ye are sons, God sent forth the spirit of his Son into our hearts, crying, Abba, Father."

Christ's revelation of God as a Father shed a flood of light on the character of God. There is no word in all the language that is so well known and means so much as father. This revelation came to the Jews as "the dayspring from on high, to shine upon them that sit in darkness and the shadow of death", and as a beacon-light to the Greeks, seeking God in the darkness, "if haply they might feel after him and find him." Not until they found God as a Father did they really know God, and not until they knew Him did they have eternal life. "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." God was comparatively an unknown being to man before Christ came with His revelation of God as a Father, which enabled man to know God and be eternally saved.

While the word "father" was very illuminating in its revelation of the character of God, yet it did not fully reveal the heavenly Father. The word, though fraught with all the endearing associations and meaning of an earthly father, was too small a vessel to contain the full significance of the heavenly Father, for no earthly father ever approached the character of the heavenly Father. The character of the heavenly Father had to be incarnated in the life and character of Jesus Christ to reveal fully the character of God. Wherefore, Christ added: "He

that hath seen me hath seen the Father." "I and my Father are one." "If ye had known me, ye would have known the Father also; from henceforth ye know him, and have seen him." No one really knows God the Father until he has seen the Father as revealed in His Son. It is not going too far to say that no man ever came, or can come, to any distinct conception of the fatherhood of God *except through Christ.* "No man cometh to the Father but by me", says Christ. The love of the Father was never fully revealed until it was given concrete expression in the life and death of Christ. The mercies of the Father were never sounded until they were seen reflected in the depths of the heart of Jesus Christ. The goodness of God was never known until it was seen in the righteousness of the man of Galilee. The holiness of the Father was never even imagined until it was mirrored in the radiant purity of the Son. Christ was the full definition and complete expression of the Father, so, therefore, any one that would know the Father must make much of the study of the Son. Many desire to see the Father, but they shrink back from the full revelation of Him in the Son. They prefer to leave the object of their faith undefined in the misty hazes of the unknown and mysterious. They reach out their hands in the darkness, and they feel a clasp, but see no face. Their vision of the Father is of the twilight, and the twilight has a charm that they are loath to dispel. All such need to turn on the light from the radiant countenance of the only begotten Son of God, and there behold the glory of the

Father. "We all, with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." Christ was the unveiling of the Father.

The revelation of God as a Father was far-reaching in its effect on Christian teaching. The fatherhood of God and the brotherhood of man gave form to every truth and principle of Christianity. This led John to that wonderful conclusion, "God is love", for the chief trait in a father's character is love, and inspired him to write these immortal words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God; and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now we are the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall know him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure." Note how this revelation of God as the Father dispelled all doubt from John's mind, enabling him to say, "We know", and filled his heart with the hope that purifies and sweetens life. No revelation has ever brought so much light and glory to the heart of man. It led Paul to write: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort", and to pray: "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that he would grant unto you, according

to the riches of his glory, . . . that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ, which passeth all knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

Christ, in speaking to the woman at the well, said of the Samaritan worship: "Ye worship that which ye know not; we worship that which we know." The Samaritans worshiped an unknown, indefinable, mysterious being of the mountains; Christians worship a revealed being, the living God of the Jews, "for salvation is from the Jews"—a being whom Christ further revealed to be "spirit" in nature and "the Father" in character. This Being, who is clearly revealed in both the Old Testament and the New, is the object of Christian worship. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth, for such doth the Father seek to be his worshippers. God is spirit; and they that worship him must worship in spirit and truth."

"Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker;
For he is our God,
And we are the people of his pasture, and the sheep of his hand.
To-day, oh that ye would hear his voice!"

"Before Jehovah's awful throne,
Ye nations, bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy."

"Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!"

III.

THE RITUAL OF CHRISTIAN WORSHIP

OF the externals in Christian worship next in importance to the object of worship is the ritual of worship. An object of worship necessarily implies a ritual of worship, because, as we have seen, Christian worship is both subjective and objective, a subjective feeling given an objective expression, so must, therefore, have a ritual, or some outward form of expression. However, Christian worship has no ritual in the popular sense and use of the term. This word has been so long in the ecclesiastical courts of Ashdod that it is hard to divest it of its associated meaning, consequently it is of questionable use with reference to Christian worship; but, having no better word to take its place, we use it in a definite and limited sense, meaning by it simply the outward form and expression of worship. In this primary sense Christian worship has a ritual consisting of a few simple acts of worship, but no formal, elaborate ritual such as the word has become to connote. It has a long history, and has gathered meaning all along the way, until it is loaded down with ecclesiastical forms and ceremonies. It suggests the formal and elaborate rituals of the Catholic and the High Church of

England, with a good measure of paganism thrown in. There is about the word the smell of incense, the rustle of priestly robes, the light of burning candles, the scent of animal sacrifices, the indistinct, meaningless chant of the multitudes, all of which are so foreign to the simple worship prescribed by Christ and the apostles that the word can hardly be used in reference to Christian worship without doing violence to the spirit and genius of the same.

Christian worship was born in the most ritualistic age that the world has ever known. It came out of Jewish worship, which from the beginning had a very elaborate ritual, and later was greatly increased and complicated by the traditions of the Fathers; and it was also surrounded on all hands by pagan worship, which was no less formal and elaborate. Such was the religious environment in which Christ was born and reared, and out of which Christian worship sprang. Though surrounded and hedged in on all sides by formal and elaborate rituals of worship, yet Christ established a system of worship with a very simple ritual, or, comparatively speaking, with no ritual at all. We can hardly imagine how Christ cut Himself loose from the extreme ritualism of His day, and established a system of worship so different from all the prevailing systems. No one but the divine Son of God that He was could have done such a humanly impossible thing.

Because of its simplicity in form and ceremony, Christian worship was slow of acceptance in the beginning. The people, ritualists at heart and long

accustomed to elaborate forms and ceremonies, were not easily divorced from the same, and led to adopt a simple worship. Christ labored much to divorce the people from the prevailing systems of worship. The spirit of worship had largely been lost sight of, and worship had come to be only an empty, elaborate form, which Christ denounced as vain and hypocritical. Christ came to establish a simple form of worship that was "in spirit and truth." Much time was taken by Christ in teaching the fundamentals of Christian worship, and these were not organized and set into operation as a system of worship until after His death and resurrection and the establishment of the church. In fact, Christian worship did not become a separate system of worship until long after the establishment of the church. All the first Christians were Jewish worshipers, and they continued to worship at the Temple long after becoming Christians, which mixed the two rituals of worship. Even the apostles continued to worship at the Temple as Christ had done before them, so there was no sudden or radical change from Jewish to Christian worship. The change was made by degrees as they learned the superior nature and character of Christian worship over Jewish, which was necessarily slow. Some, unable to appreciate the new and simple worship through Christ, either returned to Jewish worship, or endeavored to graft Jewish worship into Christian. Those that came out of pagan worship were likewise disposed to cling to the old, and mix the old with the new. This was the perplexing problem

of the apostolic church; and the apostles had great difficulty in divorcing the people from the elaborate rituals of worship, to which they had long been accustomed, and in attaching them to Christian worship with its simple ritual. They labored much to prevent the elaborate rituals of their day from being grafted into Christian worship, and to establish Christian worship in its simplicity and purity. The letters to the Galatians and Hebrews were written for this expressed purpose; but, in spite of all the efforts of the apostles, these Judaizers and paganizers continued to corrupt the simple worship of the church; and, after the death of the apostles, when there was no one to oppose them, Christian worship became more and more formal and elaborate, until it culminated in the extreme ritualism of the Middle Ages, which was more Jewish and pagan than Christian. Many innovations were introduced into Christian worship, making its ritual very formal and elaborate. This was made possible by the ignorance of the people of that age. The Bible was taken from the people, which resulted in the intellectual night of the Dark Ages and the corrupt worship of the Middle Ages. Later the Bible was resurrected and studied, which produced the Renaissance and the Reformation. Luther and Calvin endeavored to reform the life and worship of the church and to restore the simple worship of Christ and the apostles, but they only partially succeeded. The work of reformation and restoration was continued later by Knox and Wesley, and still later by the Campbells; however, there are yet inno-

vations in the worship of the church that have no authority in the teaching of Christ, and which are beyond the simple worship found in the New Testament. The few simple acts of worship that constitute the Christian ritual are plainly set out in the New Testament, and anything beyond these is an innovation that does violence to the simplicity of Christian worship.

Under the law of Moses, God prescribed a very elaborate ritual, and gave strict commands for the making and carrying out of "all things according to the pattern shown thee in the mount." Many of these forms and ceremonies were types and symbols of Christian worship, which were fulfilled and taken out of the way when Christian worship was established. The coming of the reality in the place of "the shadow" greatly simplified worship. However, Jewish worshipers, being accustomed to an elaborate ritual, felt the need of the same, so many returned to the elaborate worship at the Temple. Paul, in the light of Christianity, looked upon these ordinances as a burden, and called upon all to come out of bondage to the law. His slogan was, "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage"; however, many were entangled, and some even to this day. There has always been an element of people in the church that are ritualists at heart, and feel the need of an elaborate service. These have often met in "holy convocations", "assemblies", "conferences", "presbyteries," "conventions," etc., to formulate and au-

thorize a more elaborate ritual for Christian worship. Thus originated the complex rituals of the Catholic Church and the High Court of England; and the reformed churches have retained some of the innovations from the above rituals, or introduced others of their own making. To legislate thus for the church is a presumptuous sin against the authority of Christ and the simplicity of His worship. Thomas and Alexander Campbell conceived the idea of restoring the apostolic church with its simple worship, and of ultimately uniting the whole church on this simple ritual; but this has been found to be no easy step for the church to take. While this restoration has been in a measure successful, ritualism is still strongly entrenched in the worship of the church to-day.

On the other hand, some of those that profess to have returned to the simple worship found in the New Testament have made the mistake of looking upon the New Testament itself as a detailed ritual.

"The trouble is, brethren imagine the Lord has given a ritual in which every word to be spoken and every step to be taken are given. This is not correct. God tells us to do certain things, and lays down principles to guide us in the performance. With these principles laid down, He leaves it to the persons to do it as their common sense suggests. This trouble is on a par with the one about passing around a hat or a basket, or whether they should put the contribution in a bag or a box or lay it on the table. I am sure God does not care in what way it is done, so the law prohibiting its being done in an ostentatious manner for display is observed."—*David Lipscomb.*

This shows to what extent one may go in his legalistic attitude toward the New Testament. The

insistent desire for a strict ritual has led many to regard the whole New Testament as such, and to try to find a "Thus saith the Lord" for every detail in worship, whereas only the broad fundamentals and the essential worshiping acts are given. Thus the simple teaching of Christ and the apostles has been made into a strict law with a detailed ritual of worship. Some have gone so far as to insist on a prescribed order of worship, although Christ and the apostles followed several orders. (See Matt. 26: 26-30; Acts 2:42; 1 Cor. 14.) Doubtless none of these orders of worship was intended to be anything more than a historical statement or summary of worship. Their zeal for the divine pattern has led them to legislate, where Christ did not bind, by changing history into law. What was intended as authoritative precedent in the New Testament, and what as historical example, is difficult to tell; but we can be sure that any attitude toward the New Testament that makes of it a strict, detailed law, and changes the simple worship of the New Testament into a closely detailed ritual, is grossly fallacious, for "the law came by Moses; grace and truth came by Jesus Christ." The law of Moses was a specific law with a detailed ritual of worship, but Christ gave only the fundamental truths that underlie life and worship. The teaching of Christ is nowhere called a law, except "the law of liberty" by James; and whosoever looks into this perfect law of liberty to find anything but freedom misses the very spirit and genius of Christianity.

God has always granted the largest liberty consistent with truth and righteousness. This is as true in the realm of worship as it is in the realm of moral and civil law. He has always granted the broadest freedom in the expression of private devotions. Individual worship is largely spontaneous, and the expression must be the same. God has never prescribed any fixed ritual for private individual worship, but has left the worshiper free to express his worship in any acts that he sees fit. There are many examples of individual private worship in the Bible, but we are not told what the individual did to express his worship. For instance, when Gideon heard the dream concerning the barley cake and the interpretation thereof, "he worshipped"; but he was not told what his worshiping acts must be. Also, when Jacob was near death, "he worshipped, leaning on his staff." Again, when Moses went into the tent of meeting, and the pillar of cloud descended, "all the people rose up, and worshipped every man at his tent door"; but they were not commanded to do certain acts of worship. This was individual private worship; so we are not told what they did, whether they sang, prayed, shouted, danced, played on an instrument, or what not. The same freedom of expression in individual worship is found in the New Testament. We read of many individuals coming to Jesus and worshiping Him, such as the Magi, the Marys, the leper, the ruler, etc., but to none of them did Christ give a ritual. He left them free to perform any act of worship that they saw fit. Their worship

was spontaneous, and the expression was the same. Individual worship can not be made a subject of legal enactment without destroying the spirit of worship. God has not thrown any more legislation around the devotions of man's heart than He has around the songs of the birds. However, some people seem to be afraid to worship God without due deliberation and a prescribed program. They search for the fixed form or divine pattern, because, to them, worship is a mere matter of form. The idea of running all worship through a fixed measure, or of molding it in a divine pattern, is foreign to the Bible. The spontaneous devotions of the heart, expressed in appropriate acts of worship, have always been acceptable to God. The only restrictions placed on spontaneous devotions are those that are imposed by the general law of the fitness of things; that is, the worshiping act must be a fit and appropriate expression of the worshiping feeling. For instance, the act that is the expression of reverence must be a reverential act, and the act that is an expression of love must be expressive of love. Within the law of fitness the individual worshiper may express the devotions of his heart as freely and spontaneously as the bird that sings his heart out in song. David danced before the Lord, and performed many other acts of worship that were not prescribed in any authorized ritual, which were acceptable to God, and so may worshipers of God to-day give free and spontaneous expression to their feelings without any fear of being displeasing to God.

THE RITUAL OF CHRISTIAN WORSHIP

While there is no prescribed ritual for private individual worship, there must necessarily be a ritual for public social worship, because, without a common ritual, public worship would be without form or order. The spontaneous expression of each individual worshiper's feelings would result in a jargon of noises and a chaos of acts in the congregation, as it did at Corinth in the beginning. Christian worship started out without a ritual for public worship. Public worship was for the most part individual and spontaneous, which produced noisy and chaotic meetings in the church at Corinth, which Paul endeavored to correct in the fourteenth chapter of his first letter, which he concluded with this fundamental principle of decorum in worship: "Let all things be done decently and in order." While most of the specific teaching of the chapter is applicable only to local conditions at Corinth, yet the general teaching of good order and proper decorum in public worship is applicable to all congregations, which necessitates a ritual of some kind. The apostles solved this problem by working out a simple ritual for Christian worship, just as in all dispensations God has prescribed a ritual for public worship. Under Moses, he gave a very elaborate ritual, which was greatly simplified under Christ. In the following chapters we purpose to study the worshiping acts that constitute the simple ritual of Christian worship, which Christ says must be "in spirit and truth."

IV.

CHRISTIAN WORSHIP FOR THE REMISSION OF SINS

THE first acts of worship in every ritual are necessarily for the remission of sins, because sin blocks the way to the altar of worship. Sin alienates from God, and, therefore, makes worship impossible. It is an insurmountable barrier, over which the soul can not climb nor go around in its approach to God; sin must be removed before the soul can reach God. God's antipathy to sinful worship is expressed by Isaiah in the following words: "Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide my eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." Christ's hatred of sin as a hindrance to worship is no less, as is evident in these words: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar,

and go thy way; first be reconciled to thy brother, and then come and offer thy gift. . . . If thy right eye causeth thee to stumble, pluck it out, and cast it from thee. . . . If thy right hand causeth thee to stumble, cut it off, and cast it from thee." Sin must be removed before worship can be acceptable to God.

However, in view of the stain and pollution of sin as portrayed by Isaiah and Christ, the cleansing of the soul from sin seems an impossible undertaking; yet God commands all that have sin in their life or heart to "wash; make you clean. Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well"; and He assures us that sin can be entirely removed. "Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

The problem of sin is as old as the race. The first man Adam sinned, disobeyed God, and every man since has followed in his steps. Sin needs no definition or description, for it is well known in the life and conscience of every individual. It is one of the stern realities of life that overshadows our very existence, and casts a gloom over our lives from which we can not escape. There are as many degrees and varieties of sin as there are laws to be broken. Paul, in the first chapter of his letter to the Romans, gives a long catalogue of sins, and draws a black, horrible picture of man's depravity. He asserts that this catalogue and picture of sin include every human being. "There is no distinction; for all have sinned,

and fall short of the glory of God." Sin is the great tragedy of life. It had a tragic entrance into the world, and it has been at the heart of every tragedy in the world since, culminating in earth's greatest tragedy, the cross. Christ came to liberate man from the tragic thralldom of sin, and to place him on worshiping grounds with God. Paul says: "While we were sinners, Christ died for us; while we were enemies, we were reconciled to God through his Son." Being thus reconciled to God and justified in His sight through the blood of Christ, man is in position to worship God acceptably. This reconciliation and justification are brought about through Christ's deliverance from sin, in which man, as a worshiper, has a part to perform for the remission of his sins. This is not to merit but to receive remission of sins.

This necessitates worshiping acts for the remission of sins in every ritual. Whenever these atoning acts were not prescribed by a higher authority, man instituted a ritual for himself, performing such acts as he thought befitting. Every smoking altar and every bleeding sacrifice tell the story of man's unrelenting effort to be rid of sin that he might draw near to God in worship. The problem of the remission of sins is of first consideration in worship, and the first worshiping acts in every ritual must be in atonement for sins, because sin is an offense against God, which must be atoned for before worship can be acceptable to God. Sins are remitted by being forgiven by God, so all atoning acts in worship are intended to secure His forgiveness. Forgiveness is an act on the part

of God, whereas acts of atonement are on the part of the worshiper seeking forgiveness for his sins.

In the rituals of both idolatrous and true worship these atoning acts have been, for the most part, acts that entail suffering and especially the shedding of blood. Sin has always been associated with suffering. It brings suffering with it, and can be gotten rid of only through suffering. Its exit is down the Via Dolorosa, which is stained all along with blood. It seems that man has had a conviction from the beginning that blood is the only thing that can wash away the stain and guilt of sin. Tears, though often shed in profusion over sin, are too weak and near the surface to take away sin. "I may almost say, all things are cleansed by the shedding of blood, and apart from the shedding of blood there is no remission." For this reason, blood ran in a stream from the Garden of Eden to Calvary. It incarnadines the whole history of man, and reddens his path down through the ages. You can trace man's way in history by the trail of blood along the way. It flows crimson through the Bible, beginning in Genesis, and running through Revelation. It streamed from the stone altars erected by the patriarchs, and from the brazen altar of Moses' tabernacle. It was in almost constant flow from the altars of Jewish worship. The annual atonement, the individual sin-offerings, the sacrifices for ceremonial uncleanness, involved the shedding of blood; in fact, all people and things under Moses were cleansed by the shedding of blood, the full significance of which was not known until seen in the light of the

cross, upon which Christ, as the Lamb of God, poured out His blood in propitiation for the sin of the world. All the blood shed for the remission of sins before Christ pointed forward to His atonement.

Christian Atonement.

"Behold the lamb of God that taketh away the sin of the world", was the theme of John the Baptist and the apostles; and the writer of the letter to the Hebrews sets forth the doctrine of Christ's atonement in detail, and shows it to be "the wisdom of God and the power of God." He shows that the annual atonement, the individual sin-offerings and all animal sacrifices were types of the atonement through Christ, and were fulfilled in the sacrifice of Christ, "who through his own blood entered in once for all into the holy place, heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now *once* at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." The writer furthermore shows that the sacrifice of Christ was necessary because there was no efficacy in the blood of animals to take away sins. "In those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins." But "the blood of Christ, who through the eternal Spirit offered himself without blemish, cleanses the conscience from dead works to

serve the living God." "The blood of Christ cleanses us from all sins." This fulfillment of the Jewish types, which were of no further use and were taken out of the way, greatly simplified worship for the remission of sins. Under Christ there are no blood-offerings and sacrifices to be made; these were made once for all upon the cross, which has led some to conclude that there is nothing now that one can do for the remission of sins, for Christ did it all for us. It is true that Christ made the only sin-offering and atonement for sin that can be made, and we can make no other; but there are some things for us to do to avail ourselves of this atonement through Christ's blood. Christ commanded Paul, seeking the remission of his sins, to "arise, and enter into the city, and it will be told thee what thou *must* do." According to Christ and the apostles, there are some imperative things for the sinner to do for the remission of sins. There are, therefore, two sides to remission of sins under Christ: that which Christ has done for us, which was the offering of Himself on the cross as an atonement for our sins, and that which we do for ourselves to avail ourselves of this atonement.

What Christ has done for us was something that we could not do for ourselves, and what no one else had ever done before Christ; namely, to propitiate for sin. The world sought in vain for a sacrifice that could take away the stain and guilt of sin, but did not find it until "God sent his own Son to be the propitiation for our sins." Man sought in vain for a cure for sin, saying, "Is there no balm in Gilead?", but

found none until Christ came with His cure. "With his stripes we are healed." Sin, as a disease, is to the soul what leprosy is to the body. There was no cure for either the leprosy of the body or the leprosy of the soul until Christ, the great physician of both the body and soul, came with His wonderful cures. The bodies of men and women He cleansed of leprosy, and made them fit for human society; likewise, He cleansed their souls of the leprosy of sin, and made them fit to enter the presence of God for worship. He did this by offering Himself as a sacrifice for sin. The atonement made by Christ for sin, as set forth in the New Testament in many passages too numerous to mention, is a substitutionary atonement, and not a mere moral influence that causes the sinner to forsake sin and to seek atonement for the same. The vicarious suffering of Christ on the cross in behalf of the sinner is the foundation of the atonement through Christ, and whoever rejects this rejects the atonement *in toto*. No moral influence, however high and holy, can take away sin. "The blood of Christ [and that alone] cleanses us from all sin."

There is nothing in the atonement of Christ to offend the highest intelligence and sensibilities in man, although it was "a stumbling-block to the Jews and foolishness to the Greeks"; but "unto them that are called, both Jews and Greeks, it is the power of God and the wisdom of God." It is the only atonement that satisfies the soul in its highest reaches, and brings peace to the soul. Some to-day, like the Greeks of old, profess to take offense at the vicarious element in the atonement of Christ; but, when seen in its true

light and significance, the philosophy of the cross is sound and true, and measures up to the strictest demands of the human reason. God, in looking forward to the atonement for sin through Christ, said: "Come now, let us reason together, saith Jehovah. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be like wool." This was God's first appeal to man's reason. There were many things in the worship for the remission of sins under Moses, for which man could not see the reason; but, in the light of Christ's atonement, these things were all cleared up; and every act required under Christ for the remission of sins is a reasonable act. "I beseech you, brethren", says Paul, "by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your *reasonable* service." There is nothing in Christian worship that does not appeal to the human reason. This does not mean, however, that man is able, by force of his reason, to comprehend fully all the mysteries of Christian worship and salvation, nor that human reason is the Christian standard of authority and the test of truth, but that Christian worship, when seen in its true light, appeals to man's reason and intelligence, and the philosophy of life and salvation, taught by Christ, appeals to the highest and best in man.

This is true not only of the atonement, that which Christ has done for the remission of our sins, but of that which we are required to do for ourselves. Everything commanded by Christ for the remission of sins is reasonable. This is admittedly true of everything

except baptism, which, however, when seen in its true light, is no exception, as we will show when we take up baptism for study. There are only a few simple acts of worship required of a sinner for the remission of sins, and these are reasonable and easy to understand. They are plainly revealed in the New Testament, so that every one that reads may know the way to the remission of his sins.

Faith.

The first is faith. "To him bear all the prophets witness, that through his name every one that *believeth* on him shall receive remission of sins." "Behold, the Lamb of God, that taketh away the sin of the world!" This beholding must be with the eyes of faith, which is the only way to behold Christ to-day; but all may behold Him thus, and receive remission of their sins. "Blessed are they that have not seen [with the physical eyes], and yet have believed." "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life." The people in the wilderness were commanded to look upon the fiery serpent, and be healed; likewise the people to-day are commanded to look with the eyes of faith upon Christ lifted up on the cross as the slain Lamb of God that taketh away the sin of the world. This beholding of Christ by faith is the first worshiping act for the remission of sins.

Faith, as commanded in the above passages, is an intellectual act. In a preceding chapter we have studied faith as an emotion, and now we take up the study of it as an act of worship for the remission of sins. As we have seen, according to the Scriptural definition of faith, subjectively it is an emotion of the heart, and objectively it is an act of the mind—"the assurance [or realization] of things hoped for, the conviction of things not seen." Realization is the emotion, and conviction is the intellectual act. These two sides or phases of faith need to be kept in mind, for it takes both to make a complete Scriptural faith. A faith that does not realize, or has no feeling in it, is not Scriptural faith; nor is a faith that lacks conviction Scriptural faith. Christian faith is the feeling of assurance as to things hoped for and the intellectual conviction as to things unseen.

As an intellectual act it is the conviction as to the reality of God and the truthfulness of the claims of Jesus Christ. Christian faith, therefore, rests upon evidence, and the act of believing depends upon proof, so investigation of Christian evidences and proof of the claims of Christianity must precede Christian faith. What are the evidences of the reality of Jehovah and of the truthfulness of the claims of Christ? A full answer to this question would carry us far beyond the scope of this treatise. Suffice it to state here that the universe, the Bible in itself and in the history of the race, the life and character of Christ, His resurrection and consequent influence in the world, are some of the evidences of the claims of

Christianity, which, when thoroughly and honestly investigated, will produce faith. The more thorough the investigation, the stronger the faith; and the stronger the faith, the deeper the worship. For this reason, Christianity has always been the friend of every form of investigation and research for the discovery and establishment of truth, religious, scientific and artistic, and has fostered and cultivated all the branches of learning; and, as a result, progress and civilization have followed close in the path of Christianity. But the evidences of Christian faith are beyond the scope of this treatise, so, taking the claims of Christianity for granted, we proceed with the study of faith itself as an intellectual act of worship for the remission of sins.

Faith, on its objective or intellectual side, has to do with the unseen things to be believed, or to be intellectually convinced of. It is, therefore, necessary to know first what these things are, that one may investigate the evidences of the same, and, if convinced, believe. The things to be believed constitute "the faith", or creed of Christian worship, which is definitely and specifically set out in the New Testament in many places. The inspired writers speak of it often as being well known and understood by all of that day. Jude states that it was "once for all delivered unto the saints." This "once for all" is the same word that is used with reference to Christ's sacrifice for sin on the cross, which makes Christian faith definite and fixed, and sets aside every other faith or creed that has been since delivered. People to-day

are, therefore, required to believe the same things that were required of the people in the days of the apostles. This creed was delivered once for all to the first Christians, who were commanded to pass it on to succeeding Christians, and so on down the ages to the end of time. Paul, in writing to his successor, Timothy, says: "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." When Paul wrote this, the New Testament, as we have it, had not been written, which necessitated a verbal tradition of these things; but, that these things might not be entrusted wholly to verbal tradition, which is very uncertain and unreliable, they were committed to writings by the inspired writers of the New Testament, which gave authentic, definite and permanent form to the inspired revelations of that day. One of the things that they committed to writing several times, in both general and detailed statements, was "the faith", or creed of Christian worship.

This creed is stated in brief form as follows, "Thou art the Christ, the Son of the living God", and confessed in the following form: "I believe that thou art the Christ, the Son of God." It appears thus in many places in the New Testament. (See Matt. 16:16; John 2:27; 20:31; Matt. 26:63, 64; Acts 8:37; 10:43; 16:31, etc.) As is evident from the above statements, this creed contains only one article of faith. Unlike all other creeds, which have many items of faith, it has only one, and that one tenet is very brief and simple. One of the popular creeds, written by uninspired men,

has thirty-nine articles of faith, and is known by that name, and all other human creeds have had more or less. The divine creed contains only one item to be believed; namely, "Thou art the Christ, the Son of the living God." Brevity and simplicity are characteristic marks upon everything that Christ did or said. He was able to compress into a single statement the faith and experience of the whole human race. This is especially true of the divine creed, which He prescribed as the foundation of His church and the worship therein, saying to Peter, who had just confessed, "Thou art the Christ, the Son of the living God": "Upon this rock I will build my church; and the gates of Hades shall not prevail against it." A church with such a simple and great creed is invincible, and it has proven to be so. While this creed is brief and simple, yet it is profound in subject-matter and far-reaching in scope. It is very broad and comprehensive, and expresses and implies much more than at first appears.

In the first place, it implies faith in God as the only true and living God, because we can not believe in Jesus as the Son of the living God without first believing in Jehovah as the true and living God, of whom Jesus is the Son. While it implies faith in the living God of the Bible, it makes definite statement as to Jesus, who is the chief object of Christian faith, and states definitely and specifically that which is to be believed about Him. It is belief in Jesus that makes faith Christian. Belief in God is not Christian faith. Mohammedans and almost all other religionists believe in God, but they do not believe in Christ. Further-

more, not all faith in Christ is Christian faith. Almost every one believes something about Christ, or believes in Him in one way or another, but Christian faith according to the New Testament is belief in Him as "the Christ, the Son of the living God." Note that it is belief in Him as *the* Christ and *the* Son of God, not *a* Christ and *a* Son of God. We hear of so many Christs and so many sons of God to-day that we need to know just what Christ and what son of God it is in whom Christians believe. In current literature we read of "the Christ of the first century", "the modern Christ", "the traditional Christ", "the Christ of to-day and yesterday", "the Johannean Christ and the Pauline Christ", and of so many and divers sons of God, that we would be led to conclude that there has been a whole tribe of Christs and an unlimited number of sons of God. It is just as Christ said that it would be, "Lo, here is the Christ; or, Lo, there", on all sides; but "believe it not", says Christ, "for there shall arise false Christs." There is but one true Christ, the Messiah of the Bible, whom Jesus claimed to be. This Christ is plainly revealed by prophetic types and symbols in the Old Testament; and in the New Testament He is fully revealed in the person of Jesus of Nazareth, the man of Galilee. Any one that is familiar with the Bible needs no introduction to this Christ, but knows Him whenever and wherever he meets with Him. The deceptive slogan of the destructive critics of the Bible, "Away from tradition and back to Christ", means away from the Christ of the Bible and back to the Christ of some man's conception and

fabrication. All that we know of the Christ at all is contained in the Bible, which reveals but one Christ, and gives a complete and consistent account of the same. His inspired biographers in the New Testament give such a vivid and perfect portrayal of Him that even he who reads and runs may know this Christ; and this Scriptural account of Him, though written by many writers, is so consistent and harmonious that there is no mistaking His identity. For any one to accept a part of this record and reject a part destroys the historical authenticity of the whole, for the parts of the whole must stand or fall together. For any one to reject a part of this account, because it does not accord with his conception of the Christ, is simply to create a Christ of his own conceiving, and to reject the Christ of divine revelation. The Christ of the Bible is by no means an indeterminate personality that may be molded at will to suit any one's fancy and conception of the Messiah; but he is a definite, well-defined personality, clearly and unmistakably set out in the New Testament, and any one that reads this account must either reject or accept it as a whole. The apologists for Jesus in the first century believed and affirmed that He is the Messiah of the Bible and the Son of God, and Christians are required to believe the same to-day.

Christ is affirmed by New Testament writers to be, not only *the* Christ, but also *the* Son of God. He is not *a* son of God, but *the* Son of God, "the only begotten Son of God." He is spoken of in the Old Testament often as the son of David, which he was

on His maternal side; but the New Testament revelation declares Him to be begotten of God through the Holy Spirit, and born of the virgin Mary. His divine generation is also revealed in the Old Testament, but it seemed that the Jews never fully comprehended this truth of His being. All are sons of God by creation, and Christians are sons of God by adoption through Christ; but Christ is the Son of God by divine generation, and in this sense is the only son of God. (See Heb. 1:5; John 3:16; Luke 1:35.) This is *the* Son of God of the New Testament, in whom Christians are required to believe, and any other son of God is not *the* Son of God of the Christian's creed. Those who claim that he was the natural son of Joseph and Mary teach that He was *the* son of God in that he was a perfectly developed human being, who thereby attained unity and sonship with God in life and character, and, therefore, became the ideal and Saviour of the race. But such a Christ is not the Christ of the New Testament, who is "the only begotten of the Father", "the effulgence of his glory and the image of his substance", in whom people are required to believe for the remission of their sins.

Furthermore, this Christ and Son of God is revealed as "the Lamb of God that taketh away the sin of the world", "whom God set forth to be a propitiation for sin through faith in his blood." Faith in Jesus as the atoning Lamb of God is vital for the remission of sins, because it is only through faith in His blood that remission is promised. Some, however, reject the Christ of the cross, as they did in Paul's

day, because the cross does not conform to their idea of atonement for sin. The cross has proven to be the greatest factor and attractive force in bringing the world to Christ; it has indeed been "the power of God and the wisdom of God", as Paul said it would be. This is what Christ meant when He said: "If I be lifted up, I will draw all men unto me." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth may in him have eternal life." This looking by faith upon the uplifted Christ as the Lamb of God, sacrificed for the sin of the world, is an essential act of worship for the remission of sins. Those that refuse to look, like those in the wilderness under Moses, die in their sins, for "there remaineth no more sacrifice for sins." Those that reject the Christ of the cross need to ask themselves Peter's question: "Lord, to whom shall we go?" There is no other to whom one may go for remission of sins. "The blood of Christ cleanseth us from all sins." "We were redeemed with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." Faith in Christ, as "the Lamb of God that taketh away the sin of the world", lies at the very heart of worship for the remission of sins, and without this faith there can be no forgiveness.

Again, the Christ of the New Testament is revealed also as having arisen from the dead and ascended into the heavens, where He is Lord, Advocate and Judge of both the living and the dead. He is not a dead Christ, but a living, ruling Christ. "I am the living

one; I was dead; and, behold, I am alive for evermore, and I have the keys of death and Hades." "And he hath on his garment and on his thigh a name written, King of kings, and Lord of lords." "And I saw a great white throne and him that sat upon it, from whose face the heavens and the earth fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works." One can not believe in the Christ of the New Testament without believing in Him as the resurrected, living Lord and Judge of all the earth. "If thou wilt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved."

All the above, and more too, is included in the brief and simple creed: "I believe that thou art the Christ, the Son of God." It implies faith in God, and states a definite, specific faith in Jesus as the Christ and the Son of God, who is "the Lamb of God that taketh away the sin of the world", and who is the resurrected, living Lord, Saviour and Judge of all the earth. While its elaborated meaning is this, and more, too, it needs no elaborated statement. All the creeds that have been since written for the church have been professedly elaborated statements of the above brief, simple creed. Men decided that it was too brief and simple, so they met in holy convocations to

elaborate and explain the same, and to formulate and authorize a more detailed statement of the faith. Thus the Apostles' Creed, written and delivered in the second century, was the first to be written and adopted by the church. Next was the Nicene Creed in 325; and then followed the Augsburg Confession of Faith in 1530; the Thirty-nine Articles of Faith in 1552; the Westminster Confession of Faith in 1642; the Philadelphia Confession of Faith in 1742; the Wesleyan Creed in 1784, etc. The chief objection to these statements of the faith is that they are inadequate and contain more or less error. They have been for the most part outgrown, so have been revised and amended time and again to meet the progress and development of the people, or discarded altogether; and so will every other human statement of Christian faith be found to be inadequate, because fallible men are not able to write a creed for all ages and races of men. The only truly adequate statement of Christian faith that has ever been, or will ever be, written is the divine statement, confessed first by Peter, "Thou art the Christ, the Son of the living God", which was divinely revealed unto Peter, "for flesh and blood hath not revealed it unto thee, Simon Bar-Jonah, but my Father who is in heaven." Every "flesh and blood" revelation of the faith that has ever been made has been found to be inadequate and to contain more or less error, and has been a hindrance instead of an aid to Christian worship. All such statements have been divisive of the church and productive of much trouble. The only true catholic creed that has ever

been written for the church, and upon which the whole church can unite, is the simple, brief confession: "I believe that thou art the Christ, the Son of God." Christ said of this creed, "Upon this rock I will build my church", for it is all-sufficient as a statement of Christian faith, including everything to be believed by the Christian, and every article of faith in the foundation of the church. Any further statement, if it is the same in meaning, is unnecessary; and, if it adds or takes away anything, it is false; so let it stand just as it was revealed by the Father, and let every one believe it for the remission of his sins, and unite upon it for the universal spread of the gospel. No fault can be found with this creed, for it is simply the statement of the personality of Jesus, and is, therefore, as faultless and perfect as He is. "He is all and in all", says Paul. He is all-sufficient in all the relationships of life, and especially so as a creed for Christian worship.

All this creed needs is to be believed, which is the first act of worship for the remission of sins; and this faith must be a worshiping faith, for sins are remitted only through worship. In fact, every act that has to do with the remission of sins must be a worshiping act. Many, in doing the things prescribed for the remission of sins, seem to lose sight of the idea of worship in all these things. When these things cease to be worshiping acts, they become ends in themselves, and are in vain, for they have no meaning except as a part of worship for the remission of sins. Accordingly, faith has no value in and of itself, but

only a relative value dependent on its being a part of worship. A faith that is a mere intellectual conviction, with no reference to worship, is not the faith prescribed for the remission of sins. One may be intellectually convinced as to the reality of God and all the claims of Christ, and still not have Christian faith. Christian faith is something more than mere intellectual conviction; it is a *worshiping* conviction, and this element of worship in faith is the only true stamp of Christian faith. Many are intellectually convinced that have no idea or intention of worship, but such a faith is not Christian faith. Faith does not become Christian faith until it becomes a part of Christian worship. The Christian creed must not be held as a mere intellectual possession, but as a vital part of Christian worship. So, when one believes that Jesus is the Christ, the Son of God, his faith must be a worshiping faith, which act of worship is essential to the remission of sins.

Furthermore, this act of faith, like every other act of worship, must be "with a true heart", that is, in all sincerity. A hypocritical faith is worse than no faith at all. Christian faith is based upon evidence, and is in the light of investigation and truth, so there is no excuse for an insincere faith as to the claims of Christianity. The Christian principle with reference to faith is: "Prove all things; hold fast to that which is good." If one is not thoroughly convinced as to the claims of Christ, let him make no profession of faith, for such a faith is only an empty, hypocritical form. Furthermore, we are commanded to "draw near

in the *fulness* of faith." One must fully believe that "Jesus is the Christ, the Son of God."

Confession.

The second worshiping act for the remission of sins is confession—a confession of faith in the Christian creed, that Jesus is the Christ, the Son of God. Both Christ and the apostles enjoined a confession of this faith as an essential worshiping act for the remission of sins. "Every one therefore who will confess me before men, him will I confess before my Father who is in heaven. But whosoever shall deny me before men him will I deny before my Father who is in heaven." Christ's confession of man before the Father is supremely important, because He is man's only advocate with the Father, and His advocacy in man's behalf is, therefore, man's only hope for forgiveness and remission of sins; and He promises to confess only those that confess Him before men. (See Heb. 9:24; 1 John 2:1, 2; Matt. 10:32.) According to these passages, a public confession of Christ is of supreme importance to all that desire remission of sins.

Again: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Note the close connection of faith and confession in the above passage. They are inseparably connected, the latter being the outward expression of the former. In fact, confession is just spoken faith, or an objective

expression of faith. Christian faith is more than a mere intellectual assent; it is a strong conviction that expresses itself by a spoken confession. Faith that is not strong enough to express itself thus is not Christian faith, and any faith, however strong, that does not find expression by confession will soon weaken and die. Confession deepens and strengthens faith; and without some objective expression faith grows weaker and weaker, and eventually will pass away. Confession is as vital to faith as exercise is to the body, or as thinking is to the mind. Christ, therefore, enjoined confession as a part of worship for the remission of sins. Confession, being the outward expression of faith, is true to the Scriptural meaning of Christian worship, which requires an outward expression of the inner feeling. Faith, the inner conviction, and confession, the outward expression, are both essential parts of Christian worship for the remission of sins.

Paul, furthermore, justifies faith and confession in worship for the remission of sins by the good results or products of the same. Faith, he says, is "unto righteousness", or is productive of righteousness; and confession is "unto salvation", or is productive of salvation. Faith is the motive power that leads to a righteous life; it is the only restraining influence that can lift the soul above the alluring call of evil, and keep man's feet in the strait and narrow way of a righteous life. Doubt tends toward immorality, and removes all restraints upon the passions of the flesh. Faith is the upward look of the soul that saves man from a low and degraded life. Confession goes a step

beyond righteousness, and identifies one with the saved. "With the mouth confession is made unto salvation." Christianity is more than righteousness, morality; it is also a saved life, and confession is the worshiping act that identifies one with the saved, or announces one's stand with the followers of Christ. There are many that believe unto righteousness, but never make the confession of Christ, which perfects their faith, and identifies them with the saved. The moral man, though he may have a secret inner faith that causes him to live a righteous life, is not necessarily a saved man. He is not a saved man until his faith leads him to make an open confession of Christ, and thereby take his stand for God and His Son, Jesus Christ. Whenever one takes his stand thus with Christ, God takes His stand with him. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." An open, public confession of God and Jesus Christ is simply the throwing open of the doors of man's heart and life for God's entrance and rulership. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." He does not force an entrance, but waits to be invited by man's confession of Him. Why should any one hesitate or neglect to throw open thus the doors of his heart and life to such a guest? The spirit that refuses to confess Christ, John says, is the spirit of the antichrist. "Hereby know ye the spirit of God; every spirit that confesses that Jesus Christ is come in the flesh is of God: and every spirit that confesses not

Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." Confession of Jesus Christ is the outward stamp of the Christian that publicly identifies him with the followers of Christ.

This confession was made first by God Himself to the multitude that witnessed the baptism of Christ in the following words spoken out of the heavens, "This is my beloved Son in whom I am well pleased", and again to those present at the transfiguration of Christ on the mountain. This was not a confession of faith with God, but rather an announcement of the fact to be believed by the followers of Christ. Peter was the first to make it as a confession of faith, and many others were led to make it during the ministry of Christ. The primary object in the ministry of Christ was to establish the fact that He is the Christ, the Son of God; and, as the people were convinced, they made this confession. After the claims of Christ were further established by His death, resurrection and ascension, this confession was required of those that would become Christians. (See Acts 8:37.) It was not required as a legalistic form or exaction, but as a free expression of one's faith. No one was commanded to confess Christ; but, on believing, one freely and gladly did so, because it was the natural expression of his faith. This confession was well known in apostolic days, being often spoken of as "the confession." Paul refers to it as "the good confession," which Timothy made in the sight of many witnesses, and adds that Christ made the same before Pilate.

This confession was required to be made publicly, "before men," and "with the mouth." Such a confession brought the confessor into notice, and marked him as a Christian. For this reason, it meant much to make this confession in apostolic days, when the church was being persecuted. It often meant the death of the one making it. Consequently, it came to be the final test and mark of a Christian. The enemies of the church required men to deny Christ, and the followers of Christ required them to confess Him, so all, either by confession or denial, took their stand either for or against Christ. This brought every one into the open, and caused him to take a firm, decided stand either for or against Christ. There was no neutral or undecided ground in the days of the early church, nor is there any such to-day. Christ said, "He that is not for me is against me." With Christ there was no such thing as secret discipleship. "Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." The last command that Christ gave His disciples was: "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth." Paul, in writing to Christians, says: "Ye are epistles of Christ known and read of all men"; and to the enemies of Christ he said: "This thing hath not been done in a corner." Christianity has no meetings be-

hind closed doors, no hidden ceremonies nor secret teaching. Everything that is done or said is in the clear light of publicity, and thereby challenges the approval or disapproval of all.

Furthermore, this confession must be made "with the mouth", and no other substitute confession, by some other form of expression, is sufficient. The claptrap confessions, required by many modern evangelists, such as standing up, shaking hands with the preacher, bowing the head, holding up the hand, signing a card, etc., can not take the place of a spoken confession of Christ before men; and, besides, such confessions as the above are rarely voluntary. The preacher begins by making a simple request that no one can deny, and step by step he leads the sinner to make some kind of a confession of Christ that he had no idea or intention of making. After taking the first step, there is no escaping a confession of some kind. Such a confession is contrary to the very nature of the gospel, which is free, and must be freely confessed. Neither Christ nor the apostles ever laid any ingenious traps to decoy people into a confession, but required them to come out freely and boldly, and make a clear confession of their faith with the mouth.

Finally, this confession, like faith, and everything else in Christian worship, must be a worshiping confession, or an act of worship. No mere saying with the lips, "I believe that Jesus is the Christ, the Son of God", will do. It must be the expression of a real faith, and spoken in sincere and true worship of God and his Son Jesus Christ. Many confessions are made

with little or no conception of its meaning, and with little or no thought of worship, and are therefore vain. Any confession of Christ that is not worship is mockery, and worse than no confession at all. Every one that says, "I believe that Jesus is the Christ, the Son of God", should say so only in worship of the God that he confesses, for such a confession is an essential act in Christian worship for the remission of sins.

Repentance.

"Except ye repent, ye shall all in like manner perish", said Christ in speaking of the great importance of repentance and man's universal need of the same. It was not only the Galileans that had sinned and needed repentance, but all mankind everywhere. "All have sinned, and fall short of the glory of God." "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." There must be some good reason for this emphasis of repentance by Christ and the apostles. The reason is, repentance is an essential act in Christian worship for the remission of sins. On the day of Pentecost, when the people, convinced by the manifestations of the Holy Spirit and Peter's preaching that Jesus, whom they had crucified, was the Christ, the Son of God, cried out: "Brethren, what shall we do?" Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ *unto the remission of your sins.*" Repentance is, therefore, an act of worship for the remission of sins. Repentance and remission of sins appear often together

in the Scriptures, because the one is the direct means of obtaining the other, and the one, therefore, suggests the other. No act of worship is more closely associated with remission of sins than repentance, which Christ and the apostles enjoined as an essential part of Christian worship for the remission of sins.

Repentance was not a new thing to be done. Those that heard Peter had doubtless heard much of repentance before. It was the keynote in the preaching of John the Baptist, whose major theme was: "Repent, for the kingdom of heaven is at hand." Christ, throughout His public ministry, proclaimed the same, and He gave the same commission to the seventy sent out by Him to preach the coming kingdom. The gospel of repentance was an essential preparation for the coming gospel of salvation, because repentance was to be a vital part of the gospel of salvation from sin. Accordingly, when this gospel was first proclaimed by Peter on the day of Pentecost, the people were commanded to repent for the remission of their sins. The Old Testament Scriptures did not place so much emphasis on repentance, because there was no real remission of sins under the law, so repentance had little or no purpose or meaning under the law. The Old Testament Scriptures looked forward to the coming of Christ, when repentance and remission of sins would be preached. Christ, in giving His great commission to His disciples, quoted from the Old Testament as follows: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be

preached in his name unto all the nations, beginning at Jerusalem." Peter began this preaching on the day of Pentecost, closing his sermon in the following words: "Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The Jews knew very little of the true meaning of repentance and its relation to the remission of sins, because they had no Saviour who was able to save them from their sins. Repentance without remission of sins is purposeless and necessarily weak; but, when Christ came granting remission of sins, repentance came to mean something. "Him did God exalt with his right hand to be a Prince and Saviour, to give repentance to Israel, and remission of sins", was Peter's statement of Christ's significance to the Jews with respect to repentance and remission of sins. After his experience at the house of Cornelius, which convinced him that the gospel was for the Gentiles also, he added this statement to the above: "Then to the Gentiles also hath God granted repentance unto life." This brought repentance and remission of sins to all, so, when Paul was preaching to the Athenians, he declared: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." "The times of ignorance" were when men had no Saviour, and therefore knew nothing as to the way "unto the remission of sins", so God overlooked the sins of the people then; but now, under Christ, who is able to grant remission of sins, He commands that all men everywhere repent. The command to repent of sins, with no way to get

rid of sins, would have been a meaningless command. It would have meant little to the Jews and less to the Gentiles; but, when the universal gospel of salvation came, this called for universal repentance for the remission of sins, which was a new gospel to both Jews and Gentiles. While the people knew something of repentance, they knew nothing of repentance unto the remission of sins, which Christ and His apostles preached.

As to the meaning of Christian repentance, like all the great verities and essential acts in Christian worship, there is no exact definition given in the Scriptures. Christian worship deals mostly with fundamentals, which do not permit of any exact definition; however, their meaning and use are clear. There is some difficulty in understanding the exact meaning of repentance in the Scriptures because of mistakes in the English translations. There are two words in the original text that are translated, "repent", with no distinction in meaning; one (*metamelomai*) means regret; and the other (*metanoeo*) means a change of mind. (See 2 Cor. 7:8-10; Heb. 12:17.) A failure to distinguish between these two words by the English translators of the Authorized (or King James) Version has resulted in much confusion in regard to Christian repentance. Evangelical repentance, or repentance for the remission of sins, is never expressed by the former word, but always by the latter, which denotes a change of mind. So we are concerned in this treatise with this word only, and its relation to remission of sins. It denotes a change of mind, or a change of

mental viewpoint; it is the change of mind that looks upon the past as lived in error, and upon the future to be lived in conformity to a new standard of conduct. For instance, the merchant that changes from a credit to a cash system of business "repents." Such a change grows out of recognized error in the past, and looks toward reformation in the future. In Christian repentance, while this change of mind is essentially implied, reformation of life is the more important. While Christ and the apostles used a word that clearly denotes a change of mind, which is indispensable to a change of life, they emphasized most the importance of a reformation of life, consequently this has become to be the main meaning of the word. John the Baptist emphasized this feature of repentance, saying: "Repent ye; for the kingdom of heaven is at hand. . . . Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say unto yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the axe lieth at the root of the trees: every tree that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff will he burn up with unquenchable

fire.'' When Christ came, He, true to what John said, went even beyond John in His demands for a reformed, holy life. (See Matt. 5:33-37; 23:13-39; John 2:13-22.)

Such an important change in one's mind and life is not without its essential antecedents, which need to be studied in connection with repentance. Paul says: ''The goodness of God worketh repentance.'' The realization and contemplation of God's goodness is a strong factor in bringing one to repentance. In fact, repentance has its very beginning in the goodness of God, for, if God were not good, there would not be any motive or object in repentance. The chief objective of repentance is the forgiveness of God, which rests upon God's goodness and mercy, without which man could have no hope of forgiveness, and therefore no cause to repent. For this reason, God has revealed His goodness and mercy in many forms and ways, that man might be without excuse for not repenting. The very fact that God commands man to repent is assurance of His goodness, mercy and readiness to forgive; and the fact that He commands all men everywhere to repent is proof that His mercy and goodness are unlimited and unmeasured. ''God is longsuffering to youward, not wishing that any should perish, but that all should come to repentance.'' ''O how great is thy goodness.'' ''The earth is full of the goodness of the Lord.'' ''The goodness of God endureth continually.'' ''The Lord is good: his mercy is everlasting.'' ''The Lord is very pitiful, and of tender mercy.'' In view of God's great goodness and

mercy, any one that does not repent does so of his own will and without excuse.

The goodness of God is the outside influence that brings man to repentance, whereas faith is the inside influence that leads him to repent. Christian faith must precede Christian repentance, because one could not repent with respect to his attitude toward God and life without first believing in God and the godly life; and the stronger the faith, the deeper the repentance. Repentance comes by faith, as faith by hearing and hearing by the word of God. However, notwithstanding the evident mental relationship of faith and repentance, and the natural sequence of the one from the other, there is one passage of Scripture that has led some to conclude that repentance precedes faith, which is psychologically impossible. Mark says, "Repent, and believe the gospel", which, of course, is not a repentance with respect to the gospel, but with respect to God. Those to whom this was spoken believed in God, but they needed to repent and to believe in the gospel. Paul, in speaking of his ministry to the Jews, represented it as "the preaching of repentance toward God and of faith in our Lord Jesus Christ." Paul preached repentance to all that believed in God, and he also preached faith in Jesus Christ, and corresponding repentance. The preaching of Peter, on the day of Pentecost, convicted those who heard him, so that they cried out, "Brethren, what shall we do?", thereby showing that they believed what Peter preached to them, namely, "that God hath made that Jesus, whom ye crucified, both Lord and Christ."

Then Peter commanded, saying: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins."

Another essential antecedent of repentance is a deep conviction of sin. One must be brought to say with David: "Against thee, O God, and thee only, have I sinned." Sin is primarily an offense against God, and one must be brought to see and acknowledge the true moral quality of his conduct before he can be led to repent of the same. This is the work of the Holy Spirit through the teaching of the Scriptures, enlightening man's conscience, which is man's chief accuser. "He that is without sin among you, let him first cast a stone at her. And they that heard it, being convicted by their own conscience, went out one by one." The conscience, enlightened by the word of God, accuses and convicts man of sin in the sight of God; and man, thus convicted, is led to repent. The word of God is the searchlight that searches out the innermost recesses of man's heart and life, and reveals man to himself. Every sinful thought and act are brought to light, and man stands before the just and righteous bar of God convicted of sin, lost and undone. But, fortunately, he is before a merciful Judge, so his conviction is not a hopeless conviction, but one that leads to repentance.

Furthermore, out of man's conviction of sin comes sorrow for sin, which is also an essential antecedent of repentance. Godly sorrow for sin, Paul says, is the immediate antecedent of Christian repentance. "I now rejoice, not that you were made sorry, but that

you were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation.'' Godly sorrow is to repentance what confession is to faith. Confession is the outward expression of faith, and likewise repentance is the outward expression of godly sorrow. The one is incomplete without the other, and both are essential to the remission of sins. Sorrow for sin that does not lead one to forsake sin, or to a reformation of life, Paul says, leads to death. ''The sorrow of this world worketh death.'' But a godly sorrow for sin as such leads to repentance unto salvation, or Christian repentance for the remission of sins.

Christian repentance, involving, as it does, deep sorrow for sin and genuine reformation of life, is necessarily drastic and, in some cases, tragic. It is indeed the tragedy in Christian experience, and often calls for all the heroism of the soul in passing through it into salvation. Christ spoke of this tragic change in ''the men of violence'', who were coming into the kingdom, as follows: ''From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the men of violence take it by force.'' The greatest tragedies of earth have been enacted at the threshold of the kingdom of heaven, when wicked men, ''men of violence'', bound hand and foot to their sinful habits, have broken the strong cords of sin that bound them to the past, and have heroically set their faces toward God and righteousness, and thus ''by force'' have taken or entered the kingdom. Many,

lacking the strength and force of character to make this drastic change, have demurred at such a repentance; others have essayed to break with the past, but fell by the wayside after a brief struggle; and some, in spite of the flesh and the devil that contested every step of the way, have passed through this drastic and tragic change into a reformed, holy life. It often appears impossible, but, by the help of God, it can be done. "Thy grace is sufficient" to all that seek salvation by the way of repentance. This way of repentance often leads one bareheaded and barefooted over the rough, stony way of humiliation, but it is the only sure road to remission of sins and forgiveness; however, it is manly and noble to enter the kingdom thus, for "a broken and a contrite heart, O God, thou wilt not despise." Repentance, however humiliating, is nothing to be ashamed of, but, instead, shows a nobility and strength of soul that is beyond the reach of the proud and impenitent. It is indeed the most heroic act of the soul and the highest test of manhood. David was never greater and grander than when, in the sackcloth and ashes of deep humility and penitence for his sin, he poured out his soul in anguish for forgiveness and purification. The fifty-first Psalm is the only thing that could have restored David's fallen manhood in the sight of God and man. The penitent cry, "God be merciful to me a sinner", when it leads to genuine repentance, is heard above every plea in heaven and earth. True Christian repentance covers the past, however black and awful, in oblivion and forgiveness, and throws open the gates of a new life

to all that seek God and salvation from sin; and the soul that comes in true penitence, however great the sin, is never turned away.

"Magdalen, at Michael's gate,
Twirled at the pin;
On Joseph's thorn sang the blackbird:
'Let her in, let her in.'

"'Thou bringest no offering,' said Michael.
'Naught save sin.'
Sang the blackbird: 'She is sorry, sorry, sorry;
Let her in, let her in.'

"'Hast thou seen the wounds?' said Michael;
'Knowest thou thy sin?'
'She knows it well, well, well,' sang the blackbird;
'Let her in, let her in.'

"When he had sung himself to sleep,
And night did begin,
One came and opened Michael's gate,
And Magdalen went in." —*Henry Kingsley.*

Baptism.

The final act for the remission of sins is baptism, which is closely associated with repentance. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Repentance and baptism are herein jointly and co-ordinately commanded as worshiping acts for the remission of sins. There has never been any question raised as to repentance being for the remission of sins, but many hesitate or refuse to believe that baptism has anything to do with the remission of sins. In view

of the above passage of Scripture, how the one can be for the remission of sins and not the other, is a question that can not be answered in the light of the original text. The original text permits of but one interpretation, and that is that the two are jointly and coordinately for, or in order to, the remission of sins. Furthermore, this passage is enforced by many other passages teaching the same. "John came, who baptized in the wilderness and preached the baptism of repentance unto the remission of sins." "He that believeth and is baptized shall be saved." "Except one be born of water and of the Spirit, he cannot enter the kingdom of God." "And why tarriest thou? Arise and be baptized, and wash away thy sins, calling on his name." "In the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism." "Christ loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word." In view of these plain passages, it is evident that baptism is an essential part of Christian worship for the remission of sins. For this reason, we shall not discuss further the design of baptism; but, accepting the above plain Scriptural statements teaching that it is for the remission of sin, we proceed to treat it as one of the worshiping acts in Christian worship for the remission of sins.

However, there are two baptisms spoken of in the New Testament, so it is necessary to know which one of these is for the remission of sins. "I baptized you

in water; but he [Christ] shall baptize you in the Holy Spirit", said John the Baptist. John's baptism was a water baptism, "the baptism of repentance for the remission of sins", while Christ's baptism was a Spirit baptism, the purpose of which is not stated, but is clearly inferred from the two instances of it given in Acts 3 and 10, namely, to put the divine stamp of approval on the reception of Jews and Gentiles into the church. One for each was sufficient, so there have been no other baptisms in the Holy Spirit since. Besides, if Holy Spirit baptism were still in force, no one could have himself thus baptized for the remission of his sins, because those that were baptized in the Holy Spirit on the day of Pentecost and at the house of Cornelius were entirely passive in this baptism. Likewise, if this were a command to-day, no one could obey it. Furthermore, the baptism that is for the remission of sins was a command given to those that had been baptized in the Holy Spirit. "Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." Likewise he commanded the people on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins." Accordingly, the apostles continued to preach and to practice water baptism for the remission of sins throughout their ministry, during which time Paul made the statement, "There is *one* baptism", which was necessarily water baptism. This does away with

Holy Spirit baptism, and leaves baptism in water for the remission of sins, "the one baptism" in Christian worship.

As we have seen above, this baptism in water for the remission of sins is closely associated with repentance for the same purpose. Repentance and baptism are jointly and co-ordinately commanded by Peter for the remission of sins; and they are likewise associated by Mark in John's baptism as "the baptism of repentance for the remission of sins." There is a reason for this close association, which is contained in Mark's statement of John's baptism, "the baptism of repentance for the remission of sins." The baptism of repentance is the baptism that grows out of repentance, or is the outward expression of repentance. Repentance is a mental act, of which baptism is the outward expression. Baptism is to repentance what confession is to faith, an outward expression of the same. Repentance is perfected by baptism as faith is perfected by confession; and the one, therefore, requires the other; and both are jointly and co-ordinately essential to the remission of sins. Hence we have "the baptism of repentance for the remission of sins" just as we have "the confession of faith" for the same purpose. Each is essential for the remission of sins, while baptism is the final act in Christian worship for the remission of sins.

Baptism, being the final act for the remission of sins, brings one into Christ, or the saved state; or, as Paul expresses it, "as many of you as were baptized into Christ did put on Christ." In his letter to the

Romans, Paul shows the fitness and beauty of baptism as the final act in the plan of salvation from sin. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him thrcugh baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. . . . Thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." Paul herein declares that baptism, by its form, which is a burial in and a resurrection from a watery grave, is a fit and beautiful symbol of Christ's death and resurrection; and every one that is thus baptized is baptized into Christ's death, and is, therefore, dead to sin, the man of sin having been buried in the watery grave; and, like as Christ was raised from the tomb, he is raised from the watery grave to walk in newness of life, or to live a new life of righteousness. Baptism is, therefore, by its form, a renunciation or turning from sin and a dedication of one's life to the service of righteousness, which is a fit and beautiful expression of repentance. Baptism is a formal act that says to the world: "I hereby turn from sin, and henceforth I dedicate my life to the service of righteousness." Paul thereby shows the great inconsistency of sin in those that have been baptized. Sin is an open stultification of one's baptism, and a reversal of one's repentance, of which baptism is the expression.

Paul furthermore shows that baptism is also the expression of Christian faith. He calls it "the form of teaching whereunto ye were delivered"; that is, a symbol of what they had been taught, which he summarizes as follows: "Now I make known unto you, brethren, the gospel which I preached unto you. . . . For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." Accordingly, then, when one is buried in, and resurrected from, the watery grave of baptism, he declares by that very act that he believes that Jesus Christ died, was buried and was resurrected again, which is the essential faith of the gospel, "which is the power of God unto salvation to all those that believe."

The following is a quotation from J. W. McGarvey, who states clearly this phase of baptism:

"When I was in Palestine, if I could have found beyond all doubt the very sepulchre of Joseph, in which the Saviour was laid away, where he lay so still until the resurrection morning, I would have prized the sight of it above all that I saw. I would have been glad to go in and to stretch myself on the same bare rock floor, to have some friend roll a stone to the mouth of it, that I might realize by imagination my Saviour's burial. We can not do that; we are not permitted to do it; but in this ordinance of baptism we are allowed to do the next thing to it. Laid down in a watery grave in obedience to His command, we allow the water to close above our heads, and then, as though we were dead, we are lifted by the strong arm of the servant of God out of that cold grave, and we start to walk in a new life as He

started to walk in a new one when He arose from the dead. It is a sacred and blessed privilege. When we consider this ordinance in the light of the passages that I have read (the sixth chapter of Romans), we not only see its connection with the burial and resurrection of our Lord, but we instinctively feel that it points us forward to our own death, burial and resurrection. Baptism stands midway in the life of a man who submits to it, very much as one of those old-fashioned guideposts, which we used to see at the crossroads, with finger-boards pointing this way and that. It stands there with one arm pointing back to the death, burial and resurrection of our Lord, and the other pointing forward to our own death, burial and resurrection. And as it brings us into Christ, unto the forgiveness of our sins, it imparts to us the blessed hope that when we come to be laid in that grave, a strong arm will lift us out of it as we were lifted out of the burial in water.''

It is, therefore, evident that those who change the form of baptism from a burial and resurrection to sprinkling or pouring destroy all the symbolic meaning of baptism. Sprinkling or pouring can not in any way express Christian repentance or Christian faith as baptism was intended to do, and those that thus change the form of baptism rob the ordinance of its true meaning. They thereby take out of it all the truth and beauty that it was intended to express, and make it an empty, meaningless form that does not express anything. It is no wonder, therefore, that many who have been sprinkled or poured look upon their baptism as a non-essential form, because sprinkling and pouring make baptism such; but, when it is a burial and resurrection as Christ and the apostles prescribed, it becomes a beautiful and expressive ordinance, which is expressive of both faith and repent-

ance, and is an essential part of Christian worship for the remission of sins. It is not, as some think, an unreasonable act to test man's faith and repentance, but a reasonable act to express the same. It is, therefore, as reasonable as faith and repentance, and, being the outward expression of faith and repentance, it is as essential as either.

The reason, therefore, why Christian baptism is the immersion of the body in water in the name of Jesus Christ for the remission of sins, is evident to any one that studies the significance of the ordinance as revealed in the New Testament. But do the writers of the New Testament reveal it as an immersion of the body? This question is matter of translation and not of interpretation. The word "baptize" is a Greek word that was not translated into English by our translators, but brought over bodily into the English. One must, therefore, go to a Greek lexicon to learn its meaning, which all lexicons of authority define to dip, to immerse, or kindred meanings. This meaning conforms to every reference to baptism in the New Testament. No well-informed person will deny the original New Testament meaning of the word, nor the apostolic practice in conformity to this meaning. However, many claim that the church has the right to change the form as the wisdom of the church sees fit; accordingly, they claim that immersion was an accommodation to the age in which it was given, that this advanced age demands another form, and, for this reason, the church has changed the form. This change was made several hundred years after the death of Christ and the apostles, and it has continued

down to the present. However, as we have shown above, such a change takes all the truth and beauty out of baptism, and makes it an empty, meaningless form. Furthermore, it is disloyalty to Christ as the supreme authority in Christian worship. "All authority in heaven and earth is given unto me", says Christ; and He did not delegate the authority to bind and loose in the church to any one except Peter and his inspired associates. Any change, therefore, in what He or they fixed is a virtual rejection of His authority, which is destructive of the very foundation of Christianity.

Baptism is the gospel embodied in an act. As shown above, it is expressive of Christ's sacrificial death for sin, His burial and His resurrection, which are the primary truths of the gospel. We are required not only to believe the gospel, but also to obey it. "And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that *obey* not the gospel of our Lord Jesus." The only clear way to obey the gospel is to obey the command to be baptized, which is the gospel in the form of an act. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins."

They were commanded to be baptized "in the name of Jesus Christ", and Christ added in His great commission to His disciples, "in the name of the Father, Son and Holy Spirit." Christian baptism is, therefore, vested with all the combined authority of God

the Father, God the Son and God the Holy Spirit, and the blessing of the triune God is upon it and upon those that obey it. "For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?" There is no promise given to men this side of obedience to the gospel. "He became unto all them that obey him the author of eternal salvation." "A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be that every soul that shall not hearken unto that prophet, shall be utterly destroyed from the people."

Baptism, like every other act for the remission of sins, must be a worshiping act. Unless it is an act of true, sincere worship, it is an empty, meaningless form, a mere ducking in water, which is vain and sacrilegious in the sight of God. There is no efficacy in water to take away sin; baptism has religious value only as it is made an act of sincere worship. It is, as Peter expresses it, "not the putting away of the filth of the flesh, but the interrogation of a good conscience." Baptism has no fleshly significance, but a spiritual meaning only. It is the seeking after a good conscience through the performance of an act of worship commanded by God for the remission of sins. Baptism, therefore, presupposes a capability of worshiping and an understanding of the appeal of conscience, which is found only in those that have reached the age of accountability or moral intelligence. For

this reason, there is no command or example in the New Testament of children's being baptized, because they have too little moral and religious intelligence to understand the meaning of baptism. Christ and His apostles baptized penitent believers only, for children, who do not know enough to believe and repent, can not be Scriptural subjects for baptism. Baptism, like every other act of worship, is an individual matter, and the prerequisites to the same can not be furnished by another. No one can worship God by proxy in Christian worship, not even the mother or father for the child. Besides, there is no need of innocent children being baptized. Infant baptism grew out of the erroneous belief and teaching of the total depravity of man. Man may become totally depraved, but he is not born so. There is not a scintilla of evidence in the New Testament that children are in a lost condition; but, on the contrary, there is much that shows them to be in a saved condition. Christ emphasized the salvation of innocent children in the following words: "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms and blessed them, laying his hands upon them."

Thus every one must come to the Father in child-like faith and obedience, and in no act of worship can this be done more truly than in the act of baptism. In fact, in this ordinance we become children of God, spiritual babes in Christ, born into the kingdom of

God. Wherefore Christ said to Nicodemus: "Verily, verily, I say unto you, Except one be born of water and the Spirit, he cannot enter the kingdom of God." Any life that stops short of birth is a very incomplete and imperfect life, if it be life at all. All life comes through birth, and Christian life is no exception to this rule. Christian birth, according to Christ, is a birth of "water and the Spirit." Any attempt to separate the two elements of Christian birth, water and Spirit, does violence to the statement and meaning of Christ. No one, therefore, can claim Christian birth that has not been baptized, because Christ made a birth of water the essential form of Christian birth. Baptism is, therefore, not to be spoken of or treated lightly. It has to do with one's spiritual existence. Christ regarded it of so much importance that he walked all the way from Galilee to the Jordan to be baptized. If it was necessary for the spotless Son of God to be baptized to fulfill all righteousness, how much more necessary for sinful human beings, who need forgiveness and remission of sins!

Baptism must be made an act of Christian worship, otherwise it has no efficacy for the remission of sins. Unless it is observed as an act of Christian worship, it is nothing, a mere ducking in water that is vain in the sight of God. Any one, therefore, that doest not regard it as an act of worship is not a fit subject for Christian baptism, but needs to be taught "the way of God more accurately." It is no mere form, but an act of Christian worship that has to do with remission of sins and entrance into the church.

V.

THE MESSAGE IN CHRISTIAN WORSHIP

ANY worship that has no vital message of truth in it is vapid and necessarily short-lived. The vitality and longevity of Christian worship are due to its ever-living message of truth, which is regularly proclaimed from every altar. Christ said that Christian worship must be in truth'', so any worship that does not proclaim Christian truth can not be Christian worship. While this message of Christian truth, strictly speaking, may not be a part of Christian worship proper, yet it is so vitally connected with Christian worship that it is difficult to draw the line of demarcation. The message of truth is that which gives form and direction to worship; and, since Christian worship rests upon and grows out of Christian truth, which is an essential prerequisite to Christian worship, the proclamation of Christian truth is, therefore, vitally related to Christian worship. Without a proclamation of Christian truth, man would not know what nor how to worship. Wherefore, in all dispensations, God has placed His message of truth in His worship. ''God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto

us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. . . . Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them."

If God's message was vital to the worship of the fathers under all the dispensations before Christ, it is doubly so to the worshipers under Christ. The delivery of God's message to the Israelites at Mt. Sinai was an event of greatest importance in the history of the Jews, because there God revealed to them both what and how to worship. Moses continued to reveal God's message further at every meeting of the people for worship; and, after Jewish worship was established as a system of worship at the Tabernacle, he read and explained the law of worship at every public service. The Book of Deuteronomy is a record of his messages, which he delivered to the people assembled for worship. The reading and explaining of the law continued as a part of the tabernacle service, and the same was continued in the temple as long as the temple stood. Now and then a prophet arose with an additional message, which he made known to the people assembled for worship; and thus by "line upon line, precept upon precept, here a little, there

a little,'' God's message to his worshipers was delivered to the fathers, the delivery and study of which formed a part of every meeting for worship. Whenever the Jews discontinued this reading and studying of God's word, their worship became corrupt, and God withdrew His blessing and presence. For instance, when Josiah came to the throne, God's word had been dropped from the services of the temple, and finally was lost entirely. Consequently, the people drifted away from the temple worship; the temple was closed, and fell into disrepute and bad repair; the people became corrupt, and God left them to their own undoing and ruin. However, when Josiah came to the throne, he sent Shaphan the scribe with carpenters to repair and clean the temple, and prepare it for worship. While engaged in this work, they found the book of the law hidden in the debris within the temple. Hilkiah the priest delivered the book to Shaphan, and Shaphan took it to the king, who, on hearing it read, discovered it to be the word of God. It was thereupon restored in the temple worship, and read and explained at every meeting, which reformed, revolutionized and restored the true worship at the temple, and held the people in line with the law.

After the destruction of the temple and the establishment of the synagogues, the Jews kept up the reading and studying of the law and the prophets in their meetings for worship in the synagogues. This was their custom when Christ came. Luke gives the following account of His participation in a synagogue service:

"And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it is written,

The Spirit of the Lord is upon me,
Because he appointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

And he closed the book, and gave it to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day hath this scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth."

Christ took advantage thus of every occasion for the delivery of His message of truth, which was to be the guide and foundation of His worship. The apostles also read and explained the law and the prophets in the light of the gospel in the Jewish synagogues. Through the preaching of the gospel thus in the synagogues many Jews were led to become Christians. Their custom was to read and interpret the Old Testament Scriptures in the light of the gospel, and thereby proclaim the truths of the gospel, which underlie and have to do with Christian worship.

Accordingly, Peter, on the day of Pentecost, quoted from the prophet Amos, and proceeded to preach Jesus crucified, resurrected and made Lord of all for the salvation of all those that believe on Him, repent of their sins, and are baptized in the name of Jesus Christ. This was the Christian message of salvation

from sin, or worship for the remission of sins, and, after becoming Christians, they were further instructed as to how to live and worship as Christians. "They continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." This teaching was by reading and explaining the Old Testament Scriptures in the light of the New, which were revealed to them by the Holy Spirit. This teaching has come down to us in the accepted canon of the New Testament Scriptures, which is God's message to-day to sinners and Christians of all ages and races. From the very beginning of Christian worship down to the present, the delivery of this message has been a prominent feature in all meetings for Christian worship. There are two ways of proclaiming this message—first by reading and then by discoursing upon the same. This reading and preaching is not so much a part of worship as it is a guide and inspiration to the same. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." God's word not only reveals what to worship, but it prepares or puts one in the proper frame of mind to worship.

"Unto thee, O Jehovah, do I lift up my soul.
Oh my God, in thee have I trusted.
Show me thy ways, O Jehovah;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation."

God's word searches one out, and lays bare before God the innermost recesses and secrets of the heart and life. "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Every program for Christian worship should, therefore, give a large place to the delivery of God's message, either by reading or preaching, for in no other way can worship and worshipers be made truly Christian.

The reading of God's word should be given the closest study and attention. Good reading is one of the fine arts that need to be fostered and cultivated by every congregation, because there is nothing that means more to worship than the effective, forceful reading of God's word. The best reader of the congregation should be selected to read. The intelligent reading of God's word is the nearest that God comes to speaking in person to the people to-day; and, when His message is well delivered by the reader, it has a wonderful effect upon the hearers; on the other hand, there is nothing that has a more chilling and deadening effect upon the worship of a congregation than the poor reading of God's word by some one that stumbles and blunders through it. God never spake thus. His words, as recorded in the Bible, are the finest diction and most artistic literature that is known to man, which should not be marred in the reading. There are many requirements requisite to good reading, of which, though they do not come within the scope

of this treatise, we can not refrain from mentioning some of the most important.

The first is a good understanding. No one that does not understand God's word himself can read it intelligently and effectively. Good reading is not word-calling, but the imparting or expressing of the thoughts on the printed page. No one, therefore, should attempt to read God's word to an audience without first making a close and intelligent study of that which he is to read, because he can not lead others to see that which he himself does not understand. After the reader has learned the divine truths from the printed page, he needs next to know how to express them, which is an art that must be learned by training and practice. Too little attention has been given by the schools and churches to the teaching of this art, consequently we have fewer good readers in the churches than we have good preachers. Besides, it is easier to preach than it is to read, because it requires more skill to express another's thoughts than it does one's own. The best reading is when we do not hear the reader, but the speaker of the text alone. The good reader is the mere medium through which the word of God passes to the audience. It is a great talent to be able to bring people thus face to face with God and hear His words. The reader that can do this has done more than he who preaches a great sermon, for God's word is greater than any sermon upon the same. The preacher that can read God's word intelligently and effectively will never be without an audience, because the people desire most to hear God speak. However, a congregation

should not depend upon the preacher alone to do all the reading of God's word, but should train many good readers, that the service may not depend upon the presence of any one man. Any service or meeting in which the word of God has been well read is helpful and edifying, in spite of any other bad feature of the same.

Congregational concert reading is also effective and edifying, provided there is a good leader, and the congregation is accustomed to concert reading. It is largely a matter of practice and the active participation of all in the reading. Words spoken by one's own lips are the most effective, and to hear these words of Holy Writ spoken by many others at the same time adds to the effect of the same on the readers. Furthermore, concert reading brings all into active participation in the worship. As a rule, worship is too passive. The congregation sits, listens and observes through most of the service. Apparently, a dummy would worship as much as the average man in a congregation. Wherefore, the service needs items in it that will bring all into active participation.

But simply reading God's word alone is not sufficient. This does not fully reveal God's message. God's message, as contained in the Bible and especially in the New Testament, has in it many profound and fundamental truths which call for explanation in some instances, and for elaboration in all cases. This necessitates teaching or preaching in Christian worship, which has always been the chief means of delivering God's message to man. But this makes the delivery of

God's message depend upon a human agency, which is contrary to the old theory of God's speaking directly to man. God has never spoken thus to the people except at Mt. Sinai in the delivery of the Decalogue, and then the people besought him that he speak to them through Moses, which He did; and God has continued to speak to the people through a human agency ever since. Not in a single instance in the New Testament did God speak to any one and tell him what to do in worship, but directed the party, as He did Paul, to a Christian teacher or preacher, who told him what he must do. In speaking of this human agency in salvation, Paul says: "We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, . . . who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation. . . . We are embassadors therefore on behalf of Christ, as though God was entreating by us." Accordingly, Christ, in giving his great commission to His disciples, said: "Go ye therefore and make disciples of all nations;" or, "Go ye into all the world and preach the gospel to every creature;" or again, "Repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." Thereby has He made it thrice plain that preaching was to be the chief means of delivering His message, which has made preaching a prominent factor in all Christian worship. Accordingly, we read in the history of the apostolic church that, when the disciples came together to worship, Paul preached to them, which has continued to be the practice of the church.

The necessity and importance of preaching in Christian worship is brought out by Paul in the following: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Preaching is, therefore, the initial act in Christian worship for the remission of sins. They scoffed at this in Paul's day, and some are disposed to do so to-day. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." While preaching may appear foolish to some, yet it is God's ordained means of getting His message both to the saved and to the lost; and, as such, it should have a place in every meeting for Christian worship. This makes every meeting for worship both an educational and an evangelistic meeting. Whenever a church settles down to worship and self-education alone, it ceases to be a Christian church after the apostolic order, and will eventually die unless it becomes evangelistic. The note of Christian evangelism must be sounded at every meeting, otherwise the church loses the note that is distinctly Christian.

But evangelism is not the only theme for Christian preaching. The gospel of salvation from sin must be preached first, but Christian preaching must not stop with this. Paul says that this is the mere "rudiments of the first principles of the oracles of God", which is

"the milk for the babes in Christ." "For every one that partaketh of milk is without experience in the word of righteousness;" and "the word of righteousness" contains "solid food for full-grown men." This Word must also be preached to the spiritually full-grown men and women in the church, which greatly broadens the field of Christian preaching. The gospel of Christian culture and life is contained for the most part in the apostles' letters to the churches. These contain the most profound truths of Christian growth and life, which need to be explained, elaborated and applied by Christian preaching in meetings for worship. This is God's message to Christians, which is as important as His message to sinners. The better Christians are taught, the better they can worship; and the more enlightened they become in their worship, the more devout and spiritual they are.

But what is Christian teaching and preaching? Not all teaching or preaching is Christian. There is much teaching and preaching that passes as Christian that can not be called such in any Scriptural sense. The content of Christian teaching and preaching is clearly set out and defined in the New Testament. The characteristic marks of God's message are plainly revealed by those that were authorized to speak for Him, and there should, therefore, be no difficulty in recognizing God's message amid the Babel of voices that are heard in the world to-day. In the first place, the Christian message is a God-given message. The Christian teacher or preacher, therefore, has nothing to say on his own authority, but speaks in the name

and by the authority of Christ, to whom was given all authority in heaven and earth. He is the mere voice or medium through which the divine message is made known to the people. Paul's words, "I delivered unto you first of all that which I also received", express the mission of every true Christian teacher and preacher; and every true messenger of God says with Balaam: "The word that God putteth in my mouth, that shall I speak. If Balak should give me his house full of silver and gold, I cannot go beyond the word of Jehovah, to do less or more." When Christ sent His disciples forth to preach in His name, He gave them the following charge: "Be not anxious what and how ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Or, as Peter expresses it: "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." But God does not put words thus in the mouths of teachers and preachers to-day. No, but He has put His words in the New Testament Scriptures, from which His message may be learned and delivered to the people; and He has given the following charge to all that would speak for Him: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: *preach the word;* be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears,

will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." There is, therefore, no place in Christian teaching and preaching for anything other than that which is written in the inspired words of Christ and His apostles. In fact, Paul pronounces a curse upon the Christian teacher or preacher that preaches "a different gospel." "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." This forbids any added modern revelation such as that of Joe Smith, Mary Baker Eddy, Pastor Russell, the so-called "New Thought" prophets, and all such as profess to have a new message from God. The gospel of Christ was completed by Christ and His apostles; and John, in closing His revelation, gives the following warning to all that would add or subtract anything from it: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." The gospel of Christ is fixed and determined, having been "once for all delivered unto the saints", and therefore must not be changed in any way, but simply preached. "What thou hast learned from me", writes Paul to Timothy, "the same commit thou unto faithful men who shall be able to teach others also." "The things which ye both learned

and received and heard and saw in me, these things do: and the God of peace shall be with you." The apostles spake as the Holy Spirit gave them utterance, and we must speak as Christ and the apostles give us utterance in the words of the New Testament.

Also, the Christian message, as contained in the words of Christ and the apostles, is a clearly revealed and well-defined message. Christ states clearly what Christian teachers and preachers are to teach and preach. "Go ye therefore and preach the gospel to every creature." "Go ye therefore and make disciples of all nations, . . . teaching them to observe all things whatsoever I have commanded you." The gospel and "the things commanded by Christ" are clearly set out in the New Testament. The gospel is briefly stated as follows: "Behold, I bring you good tidings of great joy which shall be for all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord"; and it is broadly analyzed by Paul into the following items: "Now I make known unto you, brethren, the gospel which I preached unto you. . . . For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas." Also "the things commanded" by Christ and the apostles in the New Testament, which are a few and simple commands that have to do with Christian work and worship, are clearly set out in the Scriptures. There is, therefore, no excuse for any one not knowing

what to teach and preach. The Christian message is so clearly revealed in the New Testament that there is no room for speculation and theorizing in Christian preaching and teaching. When one begins to theorize and speculate about the gospel and teaching of Christ, this is sure evidence that he has departed from the simple gospel and commands of Christ, and has gone off after the "doctrines and philosophies of men, the profane and vain babblings, and oppositions of science falsely so called."

Furthermore, the Christian message is a simple yet a profound message. It is simply "Christ and him crucified", says Paul; but what profound truths there are in this Christ and His atonement! The sum and substance of what Paul preached was a person, Christ, and a fact, the atonement through Christ. Philip preached the same (Acts 8:32-35). Christ and His atonement are the two great themes of which the whole New Testament is an exposition. Christ is so clearly and perfectly portrayed in the New Testament that the simplest may know Him, yet the wisest are not able to comprehend Him fully; and the facts that have to do with His atonement are so plain that all may know their duty, yet none can fathom the depths of this atonement. The religious teaching before Christ was complex and cumbersome, and the philosophy of His predecessors was heavy and unbearable; but how refreshing is the message of Christ in the New Testament in comparison with the systems of religion and philosophy of the past. Out of this labyrinth of theory and speculation the teaching of

Christ rises like a white shaft, simple yet sublime. In words that a little child could understand, Christ revealed the majesty and beauty of God. He opened up the way of salvation so plainly to all that little children may run heavenward with happy voices and feet. And yet the truths He teaches outreach, in depth and breadth of thought, all the doctrines and philosophies of the world. He excels in the scope and grandeur of His teaching a hundred-fold more than in the simplicity of the same. He pours forth a doctrine as simple and beautiful as the light, sublime as heaven and as true as God.

Again, the message of Christ is a positive message. While it is not offensively dogmatic, there is a tone of certainty in its words that precludes doubt. The preacher that proclaims doubtful and speculative theories has either not learned, or refuses to preach, the sure message of Christ. Christ never expressed a doubt, but spoke always with assurance and confidence. He never argued nor debated, but simply stated and illustrated the great truths which He came to teach. "He spake as one having authority." He offered no brief or apologetic for Himself, but spoke as the source of authority. His statements needed no defense, because they were for the most part self-evident truths that appeal to the highest and best in man. They needed only to be seen to be believed. Accordingly, the chief work of a Christian teacher or preacher is not to defend the teaching of Christ, but to unfold it. The best apologetic for Christ's words is His words themselves, so the teacher and preacher need only to

lead the people to see the truths that they express. This is the interpretation or exegesis of Christ's message, which is necessary in the delivery of the same to the people. Paul enjoined this upon Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright [or rightly dividing] the word of truth." Without entering into a discussion of the principles of hermeneutics, or of rightly dividing and interpreting the Scriptures, it suffices here to say that the Scriptures must be allowed to mean what they want to mean, or were intended to mean. Peter warns against "wresting" the Scriptures from their evident meaning. Any interpretation that explains away the evident meaning is false. The tendency to-day is to explain away thus all passages of Scripture that conflict with one's own views, as Paul said would be the case. "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." It is the mission of the true Christian teacher and preacher to reveal faithfully and truly the meaning of the words of Christ, irrespective of the popular demand. This does not mean that this is always easy to do. While, for the most part, the Christian message consists of simple yet profound truths, there are some truths in the New Testament that are hard to understand, as Peter said of some things that Paul wrote. There is nothing so disgusting in a Christian teacher and preacher as "cocksureness"

in their teaching and preaching. The blatant dogmatist has no more place in a Christian pulpit than the skeptical preacher with his doubts.

Lastly, the Christian message is a message of burning love. It manifested itself first on the day of Pentecost in the form of tongues of fire that set fire to the souls of the apostles, who in turn set the world on fire with the burning message. They were so aflame with their message that many thought that they were drunk on wine, or beside themselves. Paul had such a burning zeal that he was often taken for a madman. (See Acts 24:25, 26; 2 Cor. 5:13.) He often wept as he preached and wrote, as did the Master before him. Preachers of to-day are lacking in this burning zeal and love that characterized the preachers of the first century. They love, but they never break down and give way to their emotions. Their love is not a consuming flame that sweeps through their souls, and sets on fire the souls of all that hear them, as did the love of the apostles. Without this passion for the souls of men and women, a preacher can not reach them with his message as he should. Every successful evangelist, in order to win those who hear him, must have a soul overflowing with love. When God sent Isaiah forth with His message to the people, He took a live coal of fire off the altar, and touched it to Isaiah's lips, saying to him: "Go and tell this people." Likewise, the lips of the Christian messenger must be aflame with zeal and love. "God so loved the world, that he gave his only begotten Son", is the live coal to-day off of the burning altar of God's love that

ought to set the lips and hearts of God's messengers on fire with love, and send them forth to rescue the lost of earth. With such a passion for the souls of men, the Christian messenger need not be such an eloquent preacher to reach the lost. This was the secret of Paul's power. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. . . . My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." Paul is not advocating crude and inartistic preaching in delivering God's message, but is emphasizing the importance of proclaiming it in such a way that the people will not be drawn to the messenger, but to the message. Such a message calls for the preacher's best speech and most forceful preaching; however, no amount of fine language and eloquent preaching can take the place of love in the heart of the speaker. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

The reading and preaching of God's word in Christian worship is God's ordained way of saving sinners and edifying saints. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save those that believe." The delivery of God's message should, therefore, be given a large place in every meeting for Christian worship, and the preacher who is true to his message will lead his hearers into a larger life and a deeper worship.

VI.

THE PRAYER OF CHRISTIAN WORSHIP

PRAYER is of the very essence of worship. It is, in its highest and broadest sense, a communion with God, or the attitude of the soul in the presence of God, which is the essential attitude of all true worship. Prayer must, therefore, enter into and form a part of all true worship. It has its beginning in worship for the remission of sins, and forms an essential part of all succeeding worship. While a sinner, strictly and legally speaking, is not on "praying grounds and pleading terms" with God, yet he must approach God in prayer, because there is no other approach to the Father. Accordingly, every act in worship for the remission of sins must be attended with prayer. The sinner can and must pray the prayer of the publican: "Lord, be merciful to me a sinner." In fact, this must be the constant prayer of every one that seeks remission of sins. However, prayer in worship for the remission of sins is more an attitude of worship than it is a separate worshiping act, because the sinner is not in a position to approach God boldly in an act of prayer, for "God heareth not sinners"; but he heard the publican rather than the Pharisee, who congratulated himself that he was not

a sinner such as the publican, who, "standing afar off, would not lift so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner." Of the two Christ said: "This man went down to his house justified rather than the other." This, however, was not Christian prayer, but the prayer of a sinner seeking the remission of his sins. When the sinner obtains remission of his sins through the worship prescribed for the same, he is then invited to "draw near with boldness unto a throne of grace." This is Christian prayer, or the prayer of Christian worship, which forms the theme of this chapter.

There is no item in Christian worship on which Christ so often and so clearly expressed his mind as He did on prayer. He expressed Himself in every possible way, by word, deed and example. He had much to say on the subject of prayer, and He often engaged in the same both publicly and privately, time and again spending whole nights in prayer. But why should Christ pray? "Being the effulgence of God's glory, and the very image of his substance, and upholding all things by the word of his power", why did He need to pray? To answer this question, it must be remembered that "Christ, though existing in the form of God and on an equality with God, emptied himself, taking the form of a servant, being in the likeness of men." Christ, being human, needed to pray as every other human being needs to pray; and, being also the Son of God, he needed no less to pray to the Father. As the Son of God, He had need of communicating with His Father, often spending whole

nights in communication with Him; and as the son of man He needed the Father's watch-care and provision, for which He prayed daily. Christ therefore prayed because He needed to pray, and not as a mere example to us. If he had prayed for the sake of an example alone, His prayers would have have been mere acting, and therefore insincere. He, "who in the days of his flesh offered up prayers and supplications with strong crying and tears", surely was sincere in His praying. So, then, if Christ needed to pray, we much more. While we are not the sons of God in the sense that He was the Son of God, yet we are the adopted sons of God, and have a correspondingly greater need of communicating wth our Father; and, as dependent creatures of His will, we have the greatest need of His bounty and grace. While prayer grows out of man's need of the Father, yet it is not an indigent begging of the Father, but rather the seeking of the Father's will, that we may be brought into harmony with the same, and into fellowship with God. In other words, prayer is not the cry of a beggar, asking alms, but the voice of a child, seeking the help and protection of his father. While the Christian is taught to ask in childlike faith for his daily needs, both temporal and spiritual, yet this asking is not the whole of prayer. Christian prayer is the seeking after God, that the soul may be brought into touch with Him, and grow into His likeness, which is man's greatest need.

Prayer is the closest approach of the Christian in the flesh to God. The altar of prayer is the Christian

"Shekinah", where the soul meets its Maker. In the Jewish tabernacle and temple the altar of incense, which was a type of the Christian altar of prayer, was placed just outside of the curtain that veiled the Holy of Holies, or the presence of God, thereby teaching that prayer is the closest approach in the flesh to God. When the Christian comes to the altar of prayer, only the veil of the flesh is then between him and God. Under Moses only the priests were permitted to come to the altar of incense, but under Christ all Christians, being their own officiating priests, come personally to the altar of Christian prayer to commune with God.

"I build the palace of my Lord the King,
Wherein life makes her crimson offering
With rite of consecration and long praise.
With length of prayer and length of many days
She makes her sacrament of suffering.

"The music of meet words and magical,
That rise as incense and as incense fall,
Fills all the palace of my Lord the King.
The house is dim with voices murmuring
The sacred burden of their ritual.

"If, after many suns have come and gone,
The light of some apocalyptic dawn
Shall flame with splendor in a crimson sky,
Grant, Dweller in thy shrine, that even I
May hear the voice, and see Thy veil withdrawn."

—*D. S. H. Nickelson.*

While the fleshly veil was between Jesus and the Father, yet all the prayers of Jesus bespeak the closest

touch with God, and breathe the very atmosphere of His presence. His prayers had in them a deep sense of God's presence and a largeness of vision that were characteristic of His whole life. They never contained a whine, a long confession, a haughty boast or a striving after effect, but were the natural outpouring of a soul basking in God's presence and love. Any one, therefore, that would know the true meaning and significance of prayer, needs only to see the Master at prayer and hear His burning words, which come from a soul in closest touch and tune with God.

The blessings of prayer are twofold. They are not objective alone, as some teach, nor subjective alone, as others teach, but both objective and subjective. Prayer is a blessing both without and within the man. Some people seek and expect the mere outward blessing alone. They are mere beggars before God, constant petitioners on God's bounty, who expect no other answer to prayer than a supply of all their material needs without any effort on their part to have an active share in the same. It seems that it is for material gain alone that they come into God's presence, as if there is nothing higher than the "loaves and fishes." Such a conception of prayer degrades it to the plane of standing in the bread-line, or sending orders to the grocery store. To all who know and appreciate this high function and privilege of the soul, such a conception of prayer is repulsive and hardly deserving the name of prayer. This is the abuse of prayer, which has brought prayer into disrepute and criticism, and has led many to trust the laws

of nature alone for their blessings and support. Such a conception and practice of prayer has led to the charge, that prayer is puerile and unscientific; but when prayer is seen in its true light and meaning, it appeals to the highest and best in man, and is in harmony with all true science. Confusion at this point has arisen largely from a misconception of the way in which God answers prayer. He has not promised to answer prayer in just the way and to the extent that we may desire or think. Furthermore, He has not promised to answer in all cases; that is, His answer may be "No", which is as much an answer as "Yes", and often a better one. God often saves us thus from our own prayers. "What man is there of you who, if his son shall ask him for a loaf, will give him a stone; or, if he shall ask him for a fish, shall he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good gifts to them that ask him." If earthly fathers are both willing and wise in their gifts to their children, the heavenly Father is infinitely more so, and He gives and withholds accordingly. Furthermore, even though the withholding of the blessing is a disappointment, the realization that God knows best, and withholds that which is not for the highest good, is a far greater blessing. The consciousness of God's watch-care and providence in our lives is one of the greatest blessings of prayer. Also, God's answer to prayer may be overlooked, or denied, because the blessing comes through the laws of nature. There are some that seem

to be disposed to deny God the use of the laws of nature in the answer of prayer. If God made these laws, why can He not operate through them in the answering of prayer? If man, for whom these laws were made, can operate through the same to answer His own children's prayers, why should not God, who made them, do the same? God not only made these laws, but He operates them; and every blessing that comes to man through these laws is as truly a blessing from God as the blessing that comes from Him in some unknown or miraculous way.

However, on the other hand, God is not shut up to the laws of nature in the answer to prayer. "His arm is not shortened" in these modern days of scientific progress. The miraculous answer to prayer is an authentic fact of the present as well as the past. God can and still does answer prayer through higher or unknown laws, and to do so is not unscientific, for no true scientist claims to comprehend all laws. "Now we know only in part." God doubtless has many undiscovered laws that will be plain when we see "face to face." Furthermore, the known laws of nature may be overcome, as they are, in fact, every day by both man and beast. The flying of a bird and the flying of an aeroplane are in this sense miracles. Again, if two men, thousands of miles apart, with instruments in the same key, can communicate with each other in spite of many laws of nature to the contrary, why is it thought an incredible or unscientific thing that a soul, keyed to the will of God, should communicate with its Maker, and receive an answer?

Furthermore, natural law includes more than the physical laws of the material universe. There are mental and spiritual laws that are as natural and as universal as the physical laws, and God operates through these laws in answering prayer. Through these laws he bestows many subjective blessings that are overlooked by those who look for objective blessings alone. The subjective answer to prayer is as much an answer and as great a blessing as the objective answer. Prayer blesses the man within as much as the man without. In the first place, it is a profitable spiritual exercise, which strengthens and builds up the soul as nothing else can. No man ever wrestled with God, as did Jacob of old, that did not come away a better and a stronger man. The man that says, "I will not let thee go, except thou bless me", never comes away without a blessing at "the breaking of day."

"Lord, I have wrestled through the livelong night;
Do not depart,
Nor leave me thus in sad and weary plight,
Broken in heart;
Where shall I turn, if Thou shouldst go away,
And leave me here in this cold world to stay?

"I have no other help, no food, no light,
No hand to guide;
The night is dark, my home is not in sight,
The path untried;
I dare not venture in the dark alone;
I can not find my way if Thou be gone.

"I can not yet discern Thee as Thou art;
More let me see;

I can not bear the thought that I must part
Away from Thee:
I will not let Thee go except Thou bless;
Oh, help me, Lord, in all my helplessness!"
—*J. Sharp.*

The Scriptures are full of assurances that God hears and answers prayer. (See Matt. 7:7, 8; Mark 11:24; John 16:23, 24; Jas. 5:16-18; 1 Pet. 3:12.)

"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word
That tells me fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer with Him alone
Whose will is wiser than mine own."

But, if God answers prayer, why are the returns so small in many cases? They often appear small because they are not all seen. Also, those that look for only objective blessings fail to see the subjective benefits, and *vice versa.* However, there are some cases where the returns are really small. Not that God is unable or unwilling to answer, but the fault is either in the person or the prayer itself. The person may not be on praying terms with God. His life and character may be such that he is denied a hearing in the presence of God, "for God heareth not sinners." Again, the prayer may be such that it can not be answered. There are certain conditions to prayer that must be complied with before an answer is promised.

While prayer is a natural instinct of the soul, as natural as breathing to the body, yet there are essential conditions to the same. This instinct must be trained and developed, and in this sense prayer must be learned. Wherefore the disciples of Christ came to him, saying: "Lord, teach us how to pray." So, then, let us come to the Master to learn the proper form, subject-matter and essential conditions of Christian prayer.

Christ has taught us how to pray both by precept and example. In the Sermon on the Mount He taught first of all that prayer must be sincere—"not as the hypocrites"; modest and humble—"not to be seen of men"; private and secret—"within thine inner chamber, and having shut thy door . . . pray in secret"; brief and simple—"use not vain repetitions"; and forgiving—"for if ye forgive men their trespasses, your heavenly Father will also forgive you." After these precepts on prayer, He gave an example of an acceptable prayer, which is a model Christian prayer; however, He does not say, "Pray this prayer", but "After this manner pray ye", which shows that this prayer was not given as a stereotyped form for our use, but as a model to guide us in our prayers. It is very brief and simple, consisting of only sixty-six words, fifty-one of which are monosyllables, and requiring less than a minute and a half to say it. Furthermore, it is deeply sincere and devotional, and without ostentation and formality. While there is no striving after artistic literary effect in it, yet it is expressed in the purest and best of language. In fact, it is one of the

literary gems of the world, and has never been excelled in beauty and purity.

As to the subject-matter of this prayer, the very first word, "Our", excludes all selfishness in prayer; and the second word, "Father", brings us into intimate touch with God. The words, "Hallowed be thy name", invest prayer with an atmosphere of deep reverence, and throw the mantle of sanctity over every altar of prayer. As to the things prayed for, the first three petitions are missionary intercessions for the spread of the kingdom of heaven throughout the world, which show the broad vision and unselfish nature of Christian prayer; and the other four petitions are personal intercessions for our temporal and spiritual needs. It is the natural outpouring of the soul in its upward look to God, and the cry of the heart for its daily needs. No known prayer has so completely expressed the desires and needs of the human body and soul as this brief prayer of the Master; consequently, it has become the universal prayer of Christendom, and has been adopted also by other faiths. Any one that reads and studies it closely will surely know how to pray as he ought.

The conditions of acceptable prayer are furthermore set forth in other places in the New Testament. In the first place, prayer must be in faith. (See Matt. 21:22; Mark 11:24; Rom. 14:23.) Also, it must be in the spirit of obedience, which grows out of faith (Prov. 28:9), and with genuine humility (Jas. 4:6). Furthermore, Christian prayer must be "in the name of Christ" (John 16:24), which is the distinctive

feature of Christian prayer. And, lastly, it must be offered subject to the will of God: "Nevertheless, not my will be done, but thine." The wisdom of such a mental reservation is brought out in the following:

"My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what were for me mere favoring breeze
Might dash another with the shock
Of doom upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher Will
To stay or speed me, trusting still
That all is well, and sure that He,
Who launched my bark, will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering haven at last.

"Then, whatever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best."

—*Caroline A. Mason.*

Some insist on the proper attitude in prayer as an essential condition of Christian prayer, but Christ did not prescribe any particular attitude. While a becoming, reverent attitude is necessary, Christ left us free to choose our own attitude. Christ himself prayed in almost every attitude—sitting (Matt. 5:1; 6:9), standing (Mark 11:25), lying down (Mark 14:35), kneeling (Luke 22:41), etc. Christ left prayer as free and

informal as possible. He did not seek to throw about it strict legal requirements, nor to load it down with traditional forms and ceremonies such as He found in the Jewish synagogues, but He sought to make it such as would call out all that is highest and best in the human soul. When one complies with the few simple conditions and requirements prescribed by Christ, he shall surely reach the throne of grace, and find a prayer-hearing and a prayer-answering God.

However, sometimes after we have complied as best we can with all the above conditions of prayer, still our prayers seem to fall flat and return unto us void. The empty echo of our words that rebound only to mock us seems to be the only answer to our prayers. And, again, there are times when we can find no words to express our prayers. For such times as these Paul wrote the following comforting and encouraging words: "The Spirit also helpeth our infirmity: for we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings that can not be uttered; and he that searcheth the hearts knoweth the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that to them that love God all things work together for good, even to them that are called according to his purpose." In addition to the intercessions of the Holy Spirit in our behalf, we have Jesus Christ as our High Priest and Advocate with the Father. "My little children, if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Having then a great high priest, who hath passed

through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto a throne of grace, that we may receive mercy, and find grace to help us in time of need."

On the other hand, the possibilities of Christian prayer are infinite. "God is able to do exceeding abundantly above that which we ask or think, according to the power that worketh in us." Christian prayer is the greatest power in the world, because it brings one in touch with God, who is infinite power. Paul brings out the great reaches and possibilities of the soul through prayer in the following: "For this cause I bow my knees unto the Father, from whom every family in heaven and earth is named, that he would grant unto you, according to the riches of his glory, that ye be strengthened with power through the spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and the length and the height and the depth, and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above that which we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and

ever. Amen." This prayer of Paul fairly staggers us in our endeavor to follow him in the climb of the soul toward God. He soars on the wings of prayer through the infinite love of Christ up into the very presence of God, and returns ladened with unspeakable gifts and blessings, "passing all knowledge, and according to the riches of his glory." In this prayer, Paul ascends to the highest reaches of the soul in its quest for God, and unfolds the highest goal of Christian attainment—"filled unto all the fulness of God"; and this promise is "unto all generations for ever and ever." What it means to attain "unto all the fulness of God", is beyond comprehension or imagination; yet through prayer, we have the promise of this high attainment of the soul.

In conclusion, therefore, prayer should be given a large place in the worship of every individual and congregation. It should be at the center of one's private family devotions, and should have a prominent place in every meeting for Christian worship. It was central and vital in both the private and public devotions of Christ, it was the secret of Paul's life, and it has been the great unseen influence and power in every great life since. Christ spent much time "within the inner chamber" and "upon the mountain-top apart" in private, personal prayer, and He often prayed in public. The prayer known as the "Lord's Prayer" was a public prayer, and the long prayer recorded in the seventeenth chapter of John was uttered in the presence of His disciples. Prayer formed a prominent feature in all the meetings of the first

disciples (see Acts 2:42; 4:23-31; 20:36), and it should be given a like important place in Christian worship to-day. There is no part of a public service that should be given more attention and preparation than the prayers of the meeting. The effectiveness and helpfulness of congregational prayer depend largely on the leader of the same; however, it is difficult to find one that can lead the prayer of a congregation effectively and edifyingly. The leadership of public prayer is largely a matter of talent, training and Christian experience, yet it can not be learned by rule or taking thought. It is easy to pray in private for one's own needs; but, when it comes to leading the devotions of a multitude, and giving expression to their desires, needs and aspirations, it is the most difficult part of the service. It is a talent that few possess; and few or no rules can be laid down for the acquiring of the same. About all one can do to become effective in prayer is to come to the Master as the disciples of old, saying, "Lord, teach us how to pray." They who draw nearest to Him, imbibe His spirit and life, and learn His message, are best able to pray, because the life and character of the man have much to do with the effectiveness of his prayers. "The supplication of a righteous man availeth much in its working." When one's life and character are a denial of his prayers, his prayers are in vain in the sight of God, and repulsive in the sight of men. In addition to a blameless life and character, there must be an ability to divine and express the needs and devotions of others, which comes alone from a rich Christian

experience. Also, the power to lift one up out of the sordid things of this life is another essential in a good leader of prayer. In fact, the qualifications are so high and rare that there are but few who can really lead a congregation in prayer. But what a blessing it is to a congregation to have one or more that can so lead the devotions! Where there is such a leader, the service is a divine benediction to all the worshipers. The singing may be beautiful and delightful, the sermon interesting and effective, but a heavenward-lifting prayer is worth more than all. "Oh come, let us worship and bow down."

VII.

THE FEAST OF CHRISTIAN WORSHIP

WHILE prayer forms the spiritual atmosphere of Christian worship, the Lord's Supper is the radiating center of the Lord's Day meeting. "And upon the first day of the week, when we were gathered together to break bread, Paul preached to them." The primary purpose of their coming together was to keep the Lord's Supper, which is one of the two ordinances of Christian worship. The Lord's Supper is the feast of Christian worship. "For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Every system of worship has its religious feasts. The idolatrous feasts of Paul's day were carnal and degrading revels; and Paul had great difficulty in keeping this leaven of wickedness out of the Christian feast, the Lord's Supper. However, at Corinth, where these idolatrous feasts were most prevalent, he did not succeed in keeping it out. The Lord's Supper was prostituted there into a Bacchanalian revel, and was made a feast for the body instead of the soul. Paul had great difficulty in correcting this perversion of the Lord's Supper, and in

distinguishing it from the carnal religious feasts of that day. Those feasts were feasts for the body, while the Christian feast is for the soul.

The Lord's Supper comes to us in the form of a command from Christ, as follows, "This do in remembrance of me", which vests it with all the authority of heaven and earth. However, it is not so much an authoritative command as it is a parting request, which makes it even more binding. It is as the parting request of a dying father, who calls his children about him, and makes a parting request that he regards of greatest importance, and which they will sacredly and scrupulously keep as long as they honor and revere the memory of their father. Christ, surrounded thus by His disciples, sitting in the shadow of the cross, requested them to keep the Lord's Supper in memory of Him, which they did on the first day of every week; and no true disciple to-day will fail to do the same as long as he respects the authority, and reveres the memory of Christ.

The Lord's Supper grew out of, and was established at the Jewish feast of the Passover, which was the great religious feast of Jewish worship. The feast of the Passover, like almost everything else in Jewish worship, was a type of Christian worship, it being a type of the Lord's Supper; wherefore, a study of the Jewish feast, out of which the Christian feast grew, will throw much light on the Lord's Supper. We find that the Jewish feast of the Passover had a threefold significance, and had to do with the past, the present and the future. With reference to the past,

it was a memorial of the passing over of the destroying angel in Egypt and of the deliverance of the Israelites out of Egyptian bondage; with reference to the present, it was nourishment to sustain the body for the journey out of Egypt to the promised land; and with reference to the future, it was a prophecy of the coming of the world's passover Lamb, the Christ, who was to take away the sin of the world. Likewise, the Lord's Supper has the same threefold significance, and has to do with the past, the present and the future. With reference to the past, it is a memorial of Christ, the world's passover Lamb; with reference to the present, it is a communion with Christ, whose flesh is "the bread of life", and whose blood is the drink of life; and with reference to the future, it is a prophecy of Christ's second coming. Let us now study it under these three heads.

A Memorial of Christ.

"This do in memory of me", is the command or request of Christ, who wished to be thus remembered. Note, first, that the Lord's Supper is a memorial of a person (Christ), and not an event or events. It is not such a memorial as the statue of Liberty in New York harbor, which brings to mind the greatest event in American history, the winning of freedom; but it is such a memorial as the statue of Washington, or the keepsakes of departed loved ones, which we keep as reminders and mementoes of the absent. The Lord's Supper is a memento of the departed Christ, which, through associated memories, brings Him back to us,

and keeps our minds and hearts refreshed with His life and personality. Note, also, that it is a memorial of the whole Christ, His whole life and character, and not of any particular event in His life or of any especial trait in His character. Of course, there are events in His life that stand out more prominently because of their importance; and there are also traits in His character that stand out above the rest, which are naturally brought more prominently to mind by the Lord's Supper. For this reason, the Lord's Supper has come to be looked upon as a memorial of these events and traits alone; however, it was intended to be a memorial of the whole Christ—every event in His life and every trait in His character. For instance, some make the Lord's Supper a memorial of Christ's death alone, and therefore make a funeral occasion of its observance. While we are to remember Christ's sufferings, we are not to remember that alone, because there was more than sorrow in His life. While He was "a man of sorrows and acquainted with grief", He was also a man of joys and given to the highest pleasures of life, and we should remember Him as such. When Christ is thus remembered, the Lord's Supper is not a depressing funeral occasion, as it necessarily is when it is made a memorial of His death alone; but, instead, it becomes an exhilarating and inspirational service. Any Christian who is always sad at the Lord's table misses much of the real message of Christ, and fails to remember much that was vital in Christ's life and character. In fact, Christ spoke more often of His joys than He did of His

sorrows, and prayed that His disciples might be filled with His joy. Accordingly, the Lord's Supper, when made a memorial of Christ's joys, becomes a means of filling Christians with His joy.

Christ's death was doubtless the most important and significant event in His life, so the Lord's Supper should especially bring this to mind. Of the bread, Christ said, "This is my body which was given [or broken] for you"; and of the cup, "This cup is the new covenant in my blood, which was poured out for you"; and, "As oft as ye do this, ye do show forth his *death* till he come." The Lord's Supper points backward to the death of Christ on the cross as a sacrifice for sin, the broken bread signifying His broken body, and the cup His poured-out blood. Christ, dying on the cross of wounds too small to let life out and not big enough to let death in, was the world's passover Lamb; and, through the emblems of the Lord's table, we to-day "behold this Lamb of God that taketh away the sin of the world." For this reason, the Lord's table has been the strongest influence in bringing people to the house of God. Memories of the cross have been the most potential force in saving man and in keeping him saved. Paul says that it is, in this respect, "the power of God and the wisdom of God." The cross of Christ, with all its associated memories and in all its Christian significance, stands above the uncovered emblems of the Lord's table, and all those that would see Jesus to-day need but to come and behold him here. Accordingly, every communicant should go back to the crucifixion

of Christ, and stand with the little group of the faithful who gathered about the cross, when He died to atone for the sins of the world. Nowhere else can we learn humility, service and sacrifice.

The chief trait in the character of Christ to be remembered is His love, which glows like a golden star above the Lord's table. The uncovered emblems proclaim the undying love of God the Father and God the Son as nothing else can. "God so loved the world, that he gave his only begotten Son." "And God commendeth his own love toward us, in that, while we were sinners, Christ died for us." "Greater love hath no man than this, that a man lay down his life for his friends." The Lord's Supper is a memorial of this undying love, proclaiming it as nothing else can. The memory of a departed love is the most precious thing in the world. Such a memory transforms a little keepsake, intrinsically worthless, into a treasure more valued than piled-up hoards of silver and gold, because it is sacred to the memory of a vanished love. Love delights to linger over the subjects, scenes and things associated with the devotions of the past. For this reason, love has built palaces for the living, erected monuments to the departed, and constructed tombs for the dead. You have doubtless seen or read of Taj Mahal, the most beautiful and magnificent tomb in the world. The Indian prince loved his wife devotedly, and he purposed to build her a palace as an expression of his love; but before he could carry out his purpose, she died, and, sitting by her lifeless body, he cried: "Oh, my beautiful Mahal, you shall have

your palace, though it be a tomb." After years of great expense and work, the wonderful marble and golden Taj was finished, and received its precious dead. High up on the marble headstone, in letters of gold, is this inscription: "Sacred to the memory of an undying love." Are not these the very words that we see inscribed upon the emblems of the Lord's table, when we gather about it to remember Him?

Furthermore, there is such a memorial in every home, a little memento of a lost loved one, which we treasure above everything, and often look upon in memory of the absent one. Who has not wept with Eugene Field over the little chair, with its simple toys, which he left undisturbed for years in his home as a memento of his lost child, about whom he wrote the following poem?

"The toy dog is covered with dust,
But sturdy and staunch is he;
The little tin soldier is red with rust,
And the musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair;
That was the time when our little Boy Blue
Kissed them and put them there.

"'Now, don't you go till I come,' he said,
'And don't you make any noise;'
So, toddling off to his little trundle-bed,
He dreamt of his pretty toys.
And as he was dreaming, an angel song
Awakened our little Boy Blue—
Oh! the years are many, the years are long,
But the little toy friends are true.

"Aye, faithful to little Boy Blue they stand,
Each in the same old place—
Awaiting the touch of a little hand,
The smile of a little face;
And they wonder, as waiting the long years through
In the dust of that little chair,
What has become of our little Boy Blue,
Since he kissed them and put them there."

A few years ago I was looking through some old clothes, and I came across a button and buttonhole worked by my mother, one of the last things that she did for me. Every stitch in it spoke to me of her love, and was a precious memorial of the same. Such precious memories should surround the Lord's table, and make it the most sacred and dearest thing in the world to the heart of a Christian. It speaks to us of all that Christ has been and is to us, and brings Him back to us in all His beauty and truth.

But is it worth while to thus remember Christ? Is there anything in His life and character that is not worthy of being so remembered? Indeed, as John declares in his Revelation, He is the only worthy one. He is "the fairest among ten thousand, the one altogether lovely." "There is no beauty that we should desire him." "He was without spot or blemish, or sin of any kind." This can not be truthfully said of any other being. In every other life there is always something over which we seek to pull the curtain of oblivion and forgetfulness, but not so with Christ. The searchlights of the centuries have been turned on His life and character, and they have never revealed anything that is unworthy of being remembered.

However, worthiness of being remembered alone does not insure against forgetfulness, because it is human to forget; so man needs many reminders. Over the arch of the London bridge, over which thousands pass daily, is this timely inscription in flaming letters that all can read as they pass: "*Lest Ye Forget.*" The Lord's table is such a reminder to Christians as they pass the weeks and years. Christ knew human weakness, or proneness to forget even the greatest blessings and obligations; wherefore, He instituted the Lord's Supper, and left it with us as a perpetual memorial, saying: "This do in remembrance of me."

"God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget, lest we forget!" —*Kipling.*

"When I forget Thee, like sun-parched land
Which neither rain nor dew from heaven hath wet,
So my soul withers, and I understand
Why Thou gavest me this high command,
Not to forget.

"When I forget the death which is my life,
How weak I am! how full of fear and fret!
How my heart wavers in a constant strife
With mists and clouds that gather round me rife,
When I forget.

"Ah! How can I forget? And yet my heart
By dull, oblivious thought is hard beset,
Bred in the streets, the meadow, or the mart:
Yet Thou my strength and life and glory art,
Though I forget.

"I will remember all Thy love divine;
Oh, meet Thou with me where Thy saints are met;
Revive me with the holy bread and wine,
And may my love lay hold on Thine,
And ne'er forget.

"And not to-day alone, but ever more,
Oh, let me feel the burden of the debt—
The load of sorrow that the Master bore,
The load of goodness that He kept in store—
And not forget."

—*Walter C. Smith.*

A Communion with Christ.

With reference to the present, the Lord's Supper is a communion with Christ and a feast for the soul. "The cup of blessing which we bless, is it not a communion with the blood of Christ? The bread which we break, is it not a communion with the body of Christ? . . . Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord and of the table of demons." It is the Lord's table, and we are His guests. He is the invisible host at the head of every communion table where two or three are gathered in His name, and the table is spread. He sits at the head of the table, and invites all His disciples to draw near in communion with Him; and no one else has the right to invite or bar. The only close communion that He approves is a close communion of each individual disciple with Him; and the only open communion that He authorizes is the communion of an open heart. "Let a man examine himself, and so let him eat of the bread, and drink

of the cup." It is a communion of each individual disciple as guest with the Lord Jesus as host, and what a blessed privilege it is to partake of His hospitality! Can any one afford to treat lightly or indifferently His invitation to be His guest? He not only asks to be the guest of your heart, saying, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me"; but every Lord's Day His table is spread at the house of the Lord, and He invites you to be His guest and partake of His fellowship and hospitality. Then, can you refuse or neglect such an invitation? No one would think of disregarding the invitation of the President of the United States or the King of England to sup with him, but think of what more it means to be the guest of the King of kings and Lord of lords.

Furthermore, an even stronger reason for attendance at and participation in the Lord's Supper is that on this table is the food for the soul. The Lord's Supper is a spiritual feast for the soul. Here is to be found "the living bread which came down out of heaven, that a man may eat thereof, and not die. If a man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world." Here is to be found also the drink that is able to quench the thirst of the soul. "For my flesh is meat indeed, and my blood is drink indeed. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in yourselves. He that eateth my flesh and drinketh my blood

hath eternal life; and I will raise him up at the last day." But some one says, as did those to whom these words were spoken: "This is a hard saying: who can hear it?" This is mysticism. How can it be? There is no more mysticism at the Lord's table than there is at our own tables, to which we come thrice daily for food for the body. The same mystery surrounds it. We come realizing that "except we eat the physical food, and drink the physical drink thereon, we can have no life in our bodies." We know by experience that this is true, but we can not explain why; nor is there a scientist in the world wise enough to explain the process of digestion and assimilation, and show thereby how physical food and drink are transformed into physical life. It is a fundamental law of life that can not be explained, but must be accepted on faith and experience. If you were to bring a full-grown man to the table for the first time, and say to him, "Except you eat the food thereon, you can have no life in you", he would be no less puzzled than were those to whom Christ spoke the same truth with regard to spiritual food. The same law of life holds true in the spiritual realm; without food the soul can not live. We should, therefore, come to the Lord's table for spiritual food with the same faith with which we come to our own tables for our physical food, and every Christian that is a regular attendant at the Lord's table knows from experience that he is strengthened and built up in soul by eating the Lord's Supper.

But how often should we keep this feast? You feed your body three times a day. Is once a week too

often to come to the Lord's table to feed the soul? The first Christians, under the leadership of the inspired apostles, thought it was not too often, so they met on the first day of the week to keep this memorial feast (Acts 20:7). But it does not say that they met on the first day of every week. No; but, if you were to read in an old history of the United States that our fathers met on the fourth day of July to celebrate the declaration of independence, would you not conclude, inasmuch as it was a memorial meeting, that they met every fourth day of July? However, if there were no Scriptural precedent or authority for keeping the feast every Lord's Day, the vast benefits that have accrued to every individual and church that has kept the feast every Lord's Day more than justify the weekly observance.

A Prophecy of Christ's Second Coming.

With reference to the future, the Lord's Supper is a prophecy of Christ's second coming. "For as oft as ye eat this bread, and drink the cup, ye proclaim the Lord's death *till he come.*" The Lord's Supper points backward to Christ's first coming and forward to His second coming. At the institution of this feast Christ spoke of His departure and return thus: "Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He

told His disciples also that He would not keep the feast with them again in person until His return. "I shall not drink henceforth of this fruit of the vine, until that day when I drink it anew with you in my Father's kingdom. . . . For I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God." John, in the nineteenth chapter of his Revelation, gives a prophetic description of Christ's return and the final fulfillment of the Lord's Supper. It will be the occasion of the marriage of Christ, the bridegroom, to His church, the bride, the great pageant of which will be concluded with "the great supper of God," which will be the final fulfillment of the Lord's Supper, where all the redeemed of earth sit down at the Lord's table, with the bridegroom in person at the head of the table, just as He promised when He instituted the same, and requested His disciples to keep the feast in memory of Him until His return and fulfillment of it in the kingdom of God, when He becomes the real ruling King of kings and Lord of lords. I sat down at the Lord's table once with over thirty thousand communicants, which was inspiring and delightful beyond expression. But what more will it mean to sit down with all the redeemed of earth, with Christ in person at the head of the table! It will be the joy of the fellowship with the unbroken family of God.

However, Christ warned His disciples at the time of the institution of the Lord's Supper that many would be shut out from this final feast, "the great supper of God." He compared these disciples to "foolish virgins that slumbered and slept while the

bridegroom tarried. But at midnight there was a cry, Behold! the bridegroom! Come forth to meet him." But only those that were ready and watching went in with him to the marriage feast; and, while those that were asleep and unprepared went away to make ready, "the door was shut." These are they that slumber and sleep Lord's Day mornings, and neglect the Lord's table, and they will doubtless be thus engaged when our Lord, the bridegroom, shall come, and throw open the doors of the marriage feast, "the great supper of God." The Lord Jesus arose on the Lord's Day, and I think ascended into the heavens on the Lord's Day, and I believe will return on the Lord's Day. In case He does return on this day, He will find many away from the Lord's house and table; and if it be in the summer-time, He will find His house and table practically empty. In view of His return, Christ gave many warnings to be ready and watching. "Watch, therefore, for ye know not the day nor the hour." "Take ye heed, watch and pray: for ye know not when the time is. . . . Watch therefore; for ye know not when the lord of the house cometh, whether at even, or midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." And, to the above, Paul adds the following: "Forsaking not the assembling of yourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." "But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know

perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." A faithful and regular observance of the Lord's Supper will do much toward keeping Christians prepared and ready for this day.

"When I muse upon the blest
Who have left me for their rest;
When the solitary heart
Weeps within itself apart;
When all thoughts and longings fail
Ev'n to touch the dark thin veil
Hanging motionless to screen
That fair place we have not seen—
Then I bless the Friend who left,
For the traveler bereft,
First the promise of His own;
'Thou shalt be where I am gone;
Thou, when I return to reign,
Shalt be brought with me again.'
Then, the sacramental seal
Of their present, endless weal;
Of Himself, the living bond
'Twixt us here and them beyond;
And of all the joys that burn
Round the hope of His return:
'Tis the Feast of Heaven and Home—
Do ye this, until He come."

—*H. C. G. Moule.*

Conclusion.

In view of all that the Lord's Supper is to the Christian—namely, a memorial of Christ, a communion with Christ and a feast for the soul, and a prophecy of Christ's second coming—how can any one stay away whenever the table is spread? In fact, no one that fully realizes the significance of this feast of Christian worship can stay away, if it is reasonably possible for him to come. All excuses for staying away from the house of worship, which are numerous, and might be considered at length, are brushed aside by a realization of the full significance of the Lord's Supper. The problem of church attendance is, therefore, largely solved by bringing Christians to see the meaning and importance of the Lord's Supper, because, knowing this, they can not stay away. Furthermore, keeping regularly the feast of Christian worship builds them up in the holy faith and the Christian life. In fact, every observance is a re-confession of the faith. No one can go away from the Lord's table without feeling or saying: "I have put myself on record again to-day, and I must do my best to live true to my confession." There is no influence in the world like the Lord's Supper to help one do this. When we keep this feast of Christian worship in its full meaning, we are made to realize, "Lord, it is good for us to be here", and, "I was glad when they said unto me, Let us go up unto the house of the Lord." "Wherefore let us keep feast with the unleavened bread of sincerity and truth."

VIII.

THE OFFERING OF CHRISTIAN WORSHIP

THE feast of Christian worship, bringing to mind, as it does, the great offering which God and Christ have made in man's behalf, leads man to desire to make an offering in return as an expression of his gratitude for the great gift of God's love. Furthermore, man is dependent upon God for everything both temporal and spiritual. "Every good and perfect gift is from above, coming down from the Father of lights"; and man has nothing to give in return except the gratitude of his heart, expressed in an offering of some kind. Christian worship must, therefore, contain an offering as an outward expression of the worshiper's gratitude to God. Not that God has need of the gift so much as the worshiper needs to give expression to his feelings, because, as we have seen, Christian worship is objective as well as subjective, and the outward expression is as essential as the inner feeling. The problem of an appropriate offering to God comes, therefore, to all who are truly grateful to Him for His many great blessings, as it did to David as expressed in the following:

"What shall I render unto the Lord for all his benefits
toward me?

I will take the cup of salvation, and call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people. . . .
I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people,
In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

But "I shall take" seems to be a strange answer to "What shall I render?" "I shall take the cup of salvation," says David; that is, gratefully drink the cup of God's goodness, which He fills to overflowing; and, when we come to think of it, that is about all that one can render or do to express his gratitude. When we "offer the sacrifice of thanksgiving", we have done about all that we can do in return for God's goodness. However, the Psalmist adds, "I will pay my vows", which he had formerly made in his hours of "trouble and sorrow", the payment of which constitutes an acceptable thank-offering to God. It is easy to make a vow under such circumstances, but it is not so easy to carry it out after the emotion has spent itself; however, it is the height of ingratitude not to pay it in full. In fact, the paying of one's vows is one of the best ways of showing one's gratitude, and constitutes an acceptable offering to God. "When thou shalt vow a vow unto Jehovah thy God, thou shalt not be slack to pay it; for Jehovah thy God will surely require it of thee: and it would be sin in thee.

. . . That which hast gone out of thy lips thou shalt observe and do; according as thou hast vowed unto Jehovah thy God, a freewill offering, which thou hast promised with thy mouth." This was the law of Moses on making and paying a vow as a freewill offering for God's goodness; and Christ says, "Let your speech be, Yea, yea; Nay, nay", that is, let one's word be as good as his oath, and carried out to the letter. We are prone to forget God's goodness, and fail to carry out our promises of offerings in return for the same; but, when we do, according to both Moses and Christ, we are guilty of the sin of ingratitude, which is one of the greatest in the catalogue. David says also that he will make his offering, or sacrifice of thanksgiving, "in the presence of all his people" and "in the courts of the Lord's house." In other words, offerings to God, as an expression of one's gratitude for God's goodness, should form a part of public worship; and, as such, they should have a place in the ritual of public worship. So he commands the people, saying: "Bring an offering, and come into his courts. Oh worship Jehovah in holy array."

Accordingly, we propose to set forth in this chapter the offering of Christian worship, showing of what it consists and how it is to be made. In every dispensation God has prescribed appropriate offerings for the ritual of public worship. For the Mosaic ritual He prescribed a number of offerings such as burnt-offerings, meal-offerings, peace-offerings, heave-offerings, wave-offerings, freewill offerings, etc., which were largely objective forms for the expression of the wor-

shiper's gratitude to God. The great number of these offerings made the Jewish ritual very elaborate and complex; but Christ greatly simplified the offerings of worship, and prescribed only a few simple offerings made in a simple way, the first of which is self. "First, they gave their own selves to the Lord, and to us through the will of God", says Paul; and in his letter to the Romans he explains how this offering is made. "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual [or reasonable] service." In other words, the giving of self is the laying of the body on the altar of service, or the dedicating of the body with all its faculties and talents to the service of God. Paul furthermore shows that this dedication is completed in the act of baptism, which is the formal dedication of the body to the service of God. (See Rom. 6:1-23.) He shows that baptism by its form, being a burial in and resurrection from a watery grave, means that the person baptized has buried the body of sin that was formerly the servant of sin and unrighteousness, and has risen from that watery grave with a cleansed body that henceforth is to be the servant of righteousness and God, and is "to walk in newness of life." So, then, unless one actually does this in his subsequent life, he stultifies his baptism, and takes back the gift of himself from God. The Christian offering of the body, however, is not a deification of the body as the Greeks held, nor a contempt and maltreatment of the body as was practiced by the Colossians and by the Monas-

tics and Flagellants of the Middle Ages, but a spiritual consecration of the body by baptism to the reasonable service of God. "The body is for the Lord, and the Lord for the body. Glorify God therefore in your bodies." Christ glorified God by doing the work that He sent Him to do. "I glorified thee on the earth, having accomplished the work which thou hast given me to do." We usually think of glorifying God in some great way, or by doing something great; but the Christian way of glorifying God is by doing the simple things that God commands, which constitute the reasonable service outlined by Christ and His apostles for those who give themselves to God.

The above is the general work that all Christians have in common, to which baptism is the formal dedication. In addition to this, each individual Christian has his specific work, which Paul sets forth, in connection with the general work, as follows: "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Paul compares the church, as a working institution, to the human body. Each member has his specific work to perform, and

functions in perfect unison and harmony with every other member of the body. In his letter to the Corinthians, Paul goes into detail on this point. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God set the members each one of them in the body, even as it pleased him. And if they were one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body that seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our comely parts have more abundant comeliness: whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but the members should have the same care one for another. And whether one member suffereth, all the members suffer with it: or one member is honored, all the members rejoice with it. Now ye are the body

of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, governments, divers kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all gifts of healing? Do all speak with tongues? Do all interpret? But desire earnestly the greater gifts." These are the individual gifts and works in the church.

Some of the above important gifts and offices, such as apostles, elders and deacons, came by special appointment or election, and were assumed with a special ceremonial dedication. The form of dedication used by the inspired apostles consisted of fasting, prayer, and laying on of hands (see Acts 13:1-3; 6:6), and all to-day who believe in following their example will, of course, use the same dedicatory ceremony. It is a great mistake to have no formal dedication at all, because one can not be impressed too much with the dignity, importance and sacredness of church work and office. The specific duties and qualifications of church officers are also set out in detail in the Scriptures. (See Acts 20:28; 1 Pet. 5:14; 1 Tim. 3:1-13; Tit. 1:5-9.) So, any one that gives himself to a special work and office in the church should know well these duties and qualifications, and should make it the supreme purpose of his life to comply with the same. So, then, the dedication of self by baptism to the general work and service of the Lord Jesus, and the dedication of self by fasting, prayer and the laying on of hands to some specific work in the church, con-

stitute the Christian offering of self, which is the first gift in the offerings of Christian worship.

The second gift, says Paul, is "to us through the will of God", which consisted of a part of their material possessions. In every dispensation God has required an offering of a part of one's material possessions. Such were the offerings of Cain and Abel; and "Honor thy Lord with thy substance, and with the firstfruits of thine increase", was a statute of the law of Moses. The Jews were required to pay a tenth of all their increase as a tax for the support of the temple, and to bring besides the first-born of their flocks and herds and the first fruits of their fields. Also, the law of Moses provided for many freewill offerings, which were often made with great liberality. On more than one occasion the people had to be restrained from giving any more. While the law of Christ does not require so many specific gifts, and more freedom is allowed in the matter of material offerings, yet Christians are exhorted to give with no less liberality, and their gifts are no less pleasing to God. Paul says of the gifts of the Philippians that they were "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God"; and he exhorts the Corinthians to give with all liberality. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency

in everything, may abound unto every good work. . . . And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. . . . Thanks be to God for his unspeakable gift." With such assured blessings for giving, how can any one refuse or neglect to give of that which God has given him?

Notwithstanding the assured blessings from giving and the urgent needs on all sides, most churches are often embarrassed with an empty or depleted treasury, and the Lord's work and cause suffer greatly for the lack of funds. This, I think, is due more to the bad financial policies of the churches, than to the indifference and stinginess of the members. The Bible sets forth, both in the Old Testament and in the New, a well-defined, practical financial policy, which will compare favorably with the financial policy of any successful business institution, and which, if followed, will solve the money problem in the church. This plan is made out under two heads, *giving* and *paying,* which must be recognized in the financial program of the church. Many churches confuse and mix the giving with the paying in the church, which leads to financial failure. Paul enjoins paying as strictly and plainly as he does giving, but the two must be kept separate; he says: "Owe no man anything, save to love one another." Christ commands the paying of "the last farthing" (Matt. 4:26; 17:24-27). And the Old Tes-

tament adds, "Pay that which thou owest", and commands even the widow to sell her all and pay her debts (2 Kings 4:7). The Bible enjoins the paying of debts even above giving, for "we must be just before we can be charitable."

This obligation to pay debts rests upon the church as well as the individual, as Paul shows in his first letter to the Corinthians. He says: "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? or saith not the law the same? For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar? *Even so* did the Lord ordain that they that proclaim the gospel should live of the gospel."

Note, first, that Paul puts the remuneration of ministers of the gospel upon the basis of debt-paying

instead of almsgiving. There is a mutual exchange, or receiving in return, of "spiritual things" for "carnal things," and *vice versa.* He argues: "If others [such as soldiers, husbandmen, shepherds, farmers, etc.] partake of this right over you"—that is, receive their remuneration on the basis of pay for services—"do not we yet more?" Ministers serve "in spiritual things", a higher service than that of any other, so they, therefore, have highest claim for remuneration. So, then, according to Paul and also the law of Moses, which he cites in support of his position, the Christian preacher's claim for remuneration is the same as the farmer's, the soldier's, the groceryman's, the doctor's, the clerk's, etc., and upon the same basis, that of debt for services rendered. If there is any difference, the preacher has the primary claim, for he renders the highest service. This is the preacher's right in the gospel, which he may waive, as did Paul at Corinth, for the sake of the gospel; however, he afterwards acknowledged that he wronged the Corinthians in doing so, because it is never for one's best interest to be excused from a debt that he can pay (2 Cor. 12:13). The preacher's salary is, therefore, a sacred debt that must be paid as all other debts, and it forms no part of the Christian offering that is a part of Christian worship. The church is not to *give* to the preacher, but to *pay* him for his services as agreed upon. Many churches treat the preacher as an object of charity by giving to him the pittances that they happen to have; and under this financial system, if he is not already a real object of charity, he soon becomes one; consequently, he

becomes an open reproach to himself and the church, and both are discredited before the world, whereas, if he had been paid for his services, all would have been well. But some one objects: "This makes a hireling out of the preacher." Well, what of it if it does? Hadn't he better be a hireling than an object of charity? Besides, it does not make any more a hireling of him than it does of the doctor, lawyer, soldier, etc. Paul says that he was such a hireling, "taking wages," and surely any preacher to-day can afford to be what Paul was. In fact, he refused always to be made an object of charity, "working often with his own hands, making tents rather than become a burden upon any one." Ministerial support, together with all other just debts of the church, needs to be put back upon the basis of debt as Paul prescribed, and thereby kept separate and distinct from the regular offerings and gifts of the church.

Note, furthermore, that Paul puts the remuneration of ministers of the gospel upon the same basis as the ministers of the temple under the law of Moses (vs. 9, 13, 14), which shows how the church is to obtain funds with which to pay its debts. In comparing the support of Christian ministers with that of Jewish ministers, he says: "*Even so* those that preach the gospel should live of the gospel." The running expenses of the temple were raised by taxation, one-tenth of the worshipers' incomes, which was paid in annually for the support of the temple and all the ministers of the same. This had nothing to do with the gifts and freewill offerings that they brought as

part of their worship. "Even so," says Paul, it must be in the church. He does not bind the specific one-tenth, but he does bind the principle of taxation of the members for sufficient funds to meet the running expenses of the church, and to pay all the debts of the church. The specific per cent. for this purpose could not have been determined for the church as it was for the temple, because the temple was a fixed institution with fixed expenses, while the church is a ubiquitous institution, the expenses of which vary with the location and social conditions. While Paul could not fix the specific per cent. for the support of the church, the officers of each individual congregation can do so by making out an annual budget, and estimating the necessary per cent. of the church's income to meet the same; and, when this is done, no member that has any regard for his obligations will neglect or refuse to pay the obligation that Paul says has the precedence over all others. But some object to this, because it takes away one's Christian liberty. Let it be remembered that the Bible nowhere grants any liberty in the paying of debts. The running expenses of the church, such as the minister's salary, fuel, lights, etc., constitute a sacred debt upon every member that no honest man will shirk. The Bible grants the widest liberty and individuality in the matter of giving; but, as to debts, it says, "Owe no man anything", irrespective of the per cent. of income that it takes to pay them. This makes the financial policy of the church sound in principle and practice, as Paul prescribed, and keeps the paying and the giving separate and distinct.

After we have paid our debts, we are then in a position to give, and the New Testament makes it plain to whom we are to give. In the first place, we are commanded to give "to the poor saints" (1 Cor. 16: 1, 2; 2 Cor. 9:1-15; Rom. 15:26; 12:13); and Christ assures us: "Whosoever shall give to drink a cup of cold water only, unto one of these little ones, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward." "Pure and undefiled religion before the Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." And Solomon said: "Whosoever giveth to the poor lendeth to the Lord." Who, therefore, can refuse such a loan, which he will receive back with interest and reward a hundred-fold? "For God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." "It is," therefore, "as the Lord Jesus himself said, more blessed to give than to receive."

We are furthermore commanded to give not only to those that are destitute in body, but also to those that are destitute in soul, to those that need salvation, which is the greatest need of all. Wherefore, Christ's

great commission to His disciples was, "Go ye into all the world and preach the gospel to every creature," and "Ye shall be my witnesses in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth." The giving of the gospel, "which is the power of God unto salvation to every one that believeth", is a sacred obligation upon every disciple of Christ, with respect to which Paul says: "I am a debtor both to the Greeks and the Barbarians, both to the wise and to the foolish." Those that can not give this gospel in person may send it, as did the Philippians, who had "fellowship with Paul in the furtherance of the gospel from the first day until now." And of this giving Paul says: "Not that I seek after the gift, but I seek for the fruit that increaseth to your account." The giving of the gospel, like all Christian giving, blesses both the receiver and the giver. No church can prosper without giving the gospel to those that have it not. It must send or end. It is a stream that can not be pent up without stagnation and death. It must flow on to bless others, or stagnate, breeding spiritual sickness and death among those that neglect or refuse to carry it to others. Such was the church at Sardis, of which it was said, "Thou hast a name that thou livest, and thou art dead"—a dead sea that continually receives, but never gives.

"There is a sea which day by day
Receives the rippling rills
And streams that flow from wells of God,
Or spring from cedared hills.

But what it thus receives it gives
With glad, unsparing hand,
And a stream more wide with a deeper tide
Pours out to a lower land.
But does it lose by giving? Nay.
Its shores of beauty see
The life and health and fruitful wealth
Of Galilee.

"There is a sea which day by day
Receives a fuller tide;
But all its stores it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed? Behold
Barrenness round its shore!
Its fruits of lust but apples of dust,
Rotten from rine to core;
Its Jordan waters, turned to brine,
Lie heavy as molten lead,
And its awful name doth e'er proclaim
That sea is Dead."

Furthermore, we are told not only to whom to give, but also how to give—"not sparingly, but bountifully; not grudgingly, or of necessity, but cheerfully"; not haphazardly, but systematically—"upon the first day of the week"; not collectively, but individually—"each one"; not uncertainly, but definitely—"as he may prosper"; not accidentally, but purposely—"as he hath purposed in his heart"; not belatedly, but beforehand—"your afore-promised bounty." To all those that give thus, God's promise is that of "the unfailing cruse" (1 Kings 17:8-16).

"Is thy cruse of comfort failing?
Rise and share it with another,

And through all the years of famine
It will serve thee and thy brother.
Love divine will fill thy storehouse,
And thy handful still renew;
Scanty fare for one has often
Made a royal feast for two.

"For the heart grows rich by giving;
All its wealth is living grain.
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
And God bear both it and thee.

"Lone and weary on the mountain,
Wouldst thou freeze amid the snow?
Chafe that frozen form beside thee,
And together both will glow.
Art thou stricken in life's battle?
Many wounded round thee mourn?
Lavish on their wounds thy balsams,
And that balm will heal thine own.

"Is thy heart a well left empty?
None but God the void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.
Is thy heart a living power?
Self-entwined, its strength sinks low;
It can only live by loving,
And by serving love will grow."

As to how much to give, no one except the giver has the right to say. Some say a tenth; but the tithe was never a gift, but a tax levied for the support of the temple, which had to be paid before the Jew was

in a position to give anything. Just so to-day our church debts must be paid before we are in a position to give; and, by mixing and confusing the paying and the giving in the church, the Scriptural plan is lost, and financial embarrassment results. Paul's plan was to pay all church debts in full, and then to give "with all liberality", the size of the gift to be determined by the extent of the need and one's financial ability. "The poor widow, who of her want did cast in two mites, all that she had, even all her living, cast in more than all the others", and was praised accordingly.

"'What can I spare?' we say.
'Ah! this and this
From my array
I am not like to miss:
And here are crumbs to feed some hungry ones;
They do but grow a cumbrance on my shelf.'
And yet, one reads, 'Our Father gave His Son,
Our Master gave Himself.'"

—*Frederick Langbridge.*

"We might all give more than we do,
Without being a bit the worse;
It was never yet loving that emptied the heart,
Or giving that emptied the purse."

—*Dora Greenwell.*

The trouble is that we lack faith to give and trust God for His promises. We are afraid to "cast our bread upon the waters", though God assures us that "it will return unto us after many days."

"Cast thy bread upon the waters
You who have but scant supply;
Angel eyes shall watch above it;
You shall find it by and by.

He who in His righteous balance
Doth each human action weigh,
Will your sacrifice remember,
Will your loving deeds repay.

"Cast thy bread upon the waters,
Sad and weary, worn with care;
After sitting in the shadow—
Have you not a crumb to spare?
Can you not to those around you
Sing some little song of hope,
As you look with longing vision
Through life's mighty telescope?

"Cast thy bread upon the waters,
You who have abundant store;
It may float on many a billow,
It may strand on many a shore;
You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will return to you."

When the Jews of old withheld their tithes and offerings, they were charged by the prophet Malachi with robbing God; but they robbed themselves no less. They robbed themselves of the blessings of being well pleasing to God, which were greater by far than the tithes and offerings, for "it is more blessed to give than to receive." The offerings of Christian worship, besides being the expression of one's gratitude to God, are the means of bringing one into touch with God's grace and bounty, and of opening the channels and doors to God's stored-up blessings. "Bring an offering", therefore, "and come into his courts. Oh worship Jehovah in holy array."

IX.

THE PRAISE OF CHRISTIAN WORSHIP

THE Bible abounds in expressions of praise, such as: "Bless the Lord, O my soul; and all that is within me bless his holy name." "Praise ye Jehovah; praise him with trumpet, with psaltery and harp, with timbrel and dance, with stringed instruments and pipes." "Sing unto the Lord"; and you that can neither play nor sing, "make a joyful noise to the rock of your salvation." "Praise ye him, all ye his angels, all his hosts; sun, moon and stars, praise him; and the heaven of heavens and the waters that are above the heavens, let them praise the name of the Lord"; and "let everything that hath breath praise Jehovah." The Bible is full of God's praises. Only a glance at the word, "praise", in a concordance of the Bible, will reveal what a prominent place the praises of God had in the minds of its inspired writers, and how eager they were to extol His name. The Psalms especially abound in expressions of praise. In fact, "I will bless the Lord at all times: his praise shall continually be in my mouth", seems to be the major theme running through the whole. This is true to the meaning and genius of worship, for there is no emotion more prominent in worship than the feeling

of gratitude to God, which seeks expression in some form of praise. Every ritual of worship, therefore, must give a large place to the praises of God.

The praise of Jewish worship was very elaborate. The Jews praised God in many ways, both by word and deed. They praised God in words, in songs and in prayers, and by many acts of worship such as shouting, dancing and playing on instruments. All such praise was acceptable worship, because these ways of expression were prescribed in the authorized Jewish ritual. While instruments of music were not authorized until comparatively a late date, yet they were regularly and legally introduced by David under the inspired leadership of the prophets Gad and Nathan (2 Chron. 29:25). The claim that the instruments were used only outside of the temple and court, and therefore not a part of Jewish worship, is beside the mark, because all worship of the people was outside of the temple, for they were not allowed to worship in the temple except by proxy through the priests. Furthermore, instrumental music was an integral part of Jewish praise, as is evident from these words: "The trumpeters and singers were as one, to make one sound to be heard in praising and thanking God, when they lifted up their voices with cymbals and instruments of music, and praised God." While Jewish praise was according to a strict ritual, yet this ritual allowed freedom and scope in the expression of praise, without which there can be little spontaneity, which is an essential of all genuine praise. In fact, the highest praise is the spontaneous overflowing of the heart in words

and deeds such as abound in the Jewish Psalms. Also the Jewish ritual contained many objective forms and ceremonies for the expression of praise, which made the praise of Jewish worship rather complex and elaborate.

But in Christian worship we have a much simpler ritual of praise. We have few, if any, prescribed forms and ceremonies, and more spontaneity in the expression of praise. In fact, there is little legislation in the New Testament on the subject of praise; and there is large freedom granted, which affords wide opportunity for differences of opinion as to what constitutes acceptable praise under Christ. Extreme liberalists on the subject take the position that neither Christ nor the apostles gave any legislation with respect to Christian praise, but left man entirely free to express his praises in any way that he sees fit. On the other hand, extreme legalists on the subject limit the expression of Christian praise to singing, and some to the singing of Psalms only, and that, too, in the same tune, or, rather, in no tune at all. Between these two extremes there are many shades and degrees of difference, which have disturbed and divided many churches. All that we shall attempt in this chapter will be to discover and set forth the simple praise of the New Testament church that is an integral part of Christian worship. Also, we are not concerned here with the praise of private devotions, but with that of public worship only.

Christian truth is rarely ever extreme, so we can be reasonably sure that neither of the above extreme positions is the truth about Christian praise. While the

New Testament contains nothing that can be, strictly speaking, called legislation on the subject of Christian praise, yet it does reveal the essentials of the same. In the letter to the Hebrews, in which Christian worship is set forth by comparison and contrast with Jewish worship, we find Christian praise set forth in the following words: "Through him [Christ] let us offer up a sacrifice of praise to God continually, that is, the fruit of the lips, which make confession to his name." The Jews, to whom this letter was written, were familiar with the sacrifice of praise under Moses, which consisted of a burnt-offering, singing and playing of instruments of music, an account of which is contained in 2 Chron. 29:26-28; 5:13: "The Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah began also, and the trumpets, together with the instruments of David king of Israel. And all the assembly worshipped, and the singers sang, and the trumpets sounded. . . . The trumpeters and singers were as one, to make one sound to be heard in praising and thanking Jehovah; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised Jehovah." In comparison with this Jewish sacrifice of praise, the Christian sacrifice of praise is brief and simple, consisting of "the fruit of the lips that make confession to his name." On first thought, this seems rather meager and limited praise; however, it includes much more than we may think. It includes all the

expressions of praise with the lips, or organs of speech, which are numerous and the most expressive and effective of all. The organs of speech were given to man that he might express himself; and through these he is able to express every idea and thought that can be conceived by the human mind; but without these organs of speech he is helpless to express himself, and his thoughts are born only to die within him. Man is the only being that is endowed with the faculty and power of speech. It is a divine gift that man has in common with God and the angels, and God intended that it should be used in praising Him. However, as James shows, the tongue is not always so used. "The tongue is a little member, and boasteth great things. Behold, how much wood is kindled by so small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beast and birds . . . is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing." While the tongue is powerful to curse, yet it can be equally as eloquent in blessing man and praising God, which is its rightful and holy use. All the words of the tongue, which constitute "the fruit of the lips", should be to the praise of God and the blessing of man, which is the continual sacrifice of praise in Christian worship.

Every form of speech may be made a part of this sacrifice of praise. In the first place, Christian prayer should enter into this sacrifice. Prayer is not all petition, a mere begging God for things needed, but it should be full of praise to God for His great goodness already bestowed. When we remember all God's benefits and His tender mercies, we can not ask for more, but instead must say with David:

"Bless the Lord, O my soul;
And all that is within me, bless his holy name."

The prayer that does not abound in the praises of God is a selfish prayer, and unworthy of a true Christian.

Again, the sermon is a fruit of the lips, and should also form a part of this sacrifice of praise. The preacher not only speaks for God, but he speaks also for the worshiper in the pew. He voices his aspiration and feelings, and leads him through the power of speech to the very throne of God, where he pours forth his praises to the Most High. The whole congregation is thus led to praise God and participate in this common sacrifice of praise offered on every Lord's Day to the Lord Almighty and Father of all. A sermon that does not extol God before the people is lacking in the important essential of praise; and the preacher that fails to bring the people to unite in praising God leaves out one of the primary purposes of the sermon. Also, the worshiper himself ought to be given an opportunity to express his own praises in public speech. The old-fashioned love-feasts, of which Jude wrote, and which used to be a part of Christian worship, are no longer held in the church, which is a distinct loss

to the sacrifice of praise. No one can express the worshiper's praise so well as the worshiper himself; and, besides, a personal expression, though it be awkwardly and inelegantly expressed, if it be sincere, contains more genuine praise than all the artistic words and beautiful phrases of the eloquent preacher. The open meeting, or "love-feast," should, therefore, be restored in the worship of the church that the voices of all can be heard in praising God, and all may thereby have active participation in the Christian sacrifice of praise.

But the most usual way of praising God is by singing His praises. While singing is not the only way of praising God, or the only "fruit of the lips that make confession to his name"; yet it is perhaps the most effective way of expressing the emotions of the heart, and especially praise. Song seems to be the natural channel for the expression of praise; however, not all singing is praise. Many sing without a thought of praising God, or of what they sing. Such singing in the church is empty and vain, if not sinful mockery. "This people honoreth me with their lips; but their hearts are far from me", said Christ. Any mere empty form, though it be a Scriptural form, and followed to the letter, is vain worship, because it is not "in spirit," or has no soul in it, which is the first essential of Christian worship. "I will sing with the spirit, and I will sing with the understanding also", says Paul. Christian praise must not only be objectively true—that is, expressed by the proper act—but must also be subjectively true, must be with the spirit

and the understanding. In other words, we must feel and understand what we sing. Much of the singing in the churches to-day is greatly lacking in this respect. The singing by hired choirs and soloists, who are employed because of their musical talents, with no regard for their personal lives and characters, is vain sacrilege that sounds and smells to high heaven. Such singing makes a mockery of worship, and prostitutes the church into an institution for amusement and entertainment. Furthermore, vain singing is found not only in the choirs, but also in the pews. Many people that are corrupt in their lives, and make no pretensions of being religious, join in singing the praises of God, thinking nothing of what they sing or do, just as though the singing had nothing to do with the worship. Furthermore, many Christians sing thoughtlessly and sometimes almost sacrilegiously. The most sacred hymns are often "giggled" off with titterings and hilarity. Such singing is the fruit of the lips merely that makes no confession to His name, or is in no sense praise. It seems hard to make people realize that singing is a part of worship; but, until they do so regard the song service, it can not be a part of the sacrifice of praise that is a vital part of Christian worship.

As to the character of songs to sing, Paul specifies "psalms, hymns and spiritual songs, singing and making melody with your heart unto the Lord." Whatever more the class, "psalms", includes, it includes, first of all, the Psalms of David and other inspired song-writers of the Bible, which are recorded in the

Book of Psalms. With the exception of a few of these that are not in accord with the Christian spirit and ideals, they are Christian in sentiment and thought, and are highly devotional and spiritual. They give expression to every religious emotion and sentiment of the human heart, and run the entire gamut of religious experience. They reach the lowest depths of the soul, and touch the highest reaches of the same. They are brimful of worship, and especially praise, and from an artistic viewpoint they stand first in the poetic literature of the world. They are recognized as the world's finest psalmody. Although they are all this, and although Paul commands Christians to sing them, yet, strange to say, none, or very few of them, are to be found in the Christian song-books of to-day. Why they have not been set to good modern music, and sung in the churches, is hard to say, except it be that, in the quest for new songs, the composers and publishers have passed by the old, which in most cases are the best, for it is only the best songs that survive. It is to be hoped, however, that the day will soon come when these great religious songs will be sung in all the churches, because there are no better songs of praise.

However, there are a few that go to the opposite extreme, and sing these inspired Psalms alone; but Paul says that we are to sing also "hymns and spiritual songs." Every age has produced a few good religious songs that have been handed down to succeeding ages as "hymns," songs that have been tested and found worthy of a place in the world's psalmody.

Such hymns Paul says sing, and also "spiritual songs." Every age produces innumerable religious songs that constitute the list of "new songs"; of these, Paul says sing only "the spiritual songs." Most of the new songs are lacking, as a rule, in spirituality, and many are bad in other respects. But what is a spiritual song? In the first place, it is one that is true to the teaching of the Spirit as revealed in the New Testament. Many modern songs, like some modern sermons, are not Scripturally true. Most song-writers have little or no knowledge of the Bible, so can not write songs true to its teaching. In the second place, a spiritual song is one that is spiritual, or devotional—one that gives expression to some lofty sentiment or feeling of the soul. And, in the third place, a spiritual song is one that is artistically worthy of the Spirit of God and the spirit of man; in other words, it must be good poetry set to good music. Poetically and musically judged, many modern religious songs are mere doggerel and ragtime; and to sing such in church borders on the sacrilegious, and grates painfully on the sensibilities of the refined and cultured. People need to study their song-books to know the good from the bad, because the song-book is next to the Bible in point of influence over the lives of worshipers. The man that said, "Let me write the songs that the people sing, and I care not who teaches them", was not far wrong, if wrong at all. The songs that people sing become a part of their very being, and are built into their lives as nothing else is. Wherefore, we need to know well the character of

songs that we sing in praising God, and Paul says sing "psalms, hymns and spiritual songs, making melody in the heart unto the Lord", which forms a part of the Christian sacrifice of praise.

"Through him, then, let us offer up our sacrifice of praise to God continually; that is, the fruit of the lips that make confession to his name." As we have seen, there are many items that enter into this sacrifice of praise, such as prayers, sermons, love-feasts, conversations, exhortations, songs, etc., which are the fruit of the lips. In fact, every utterance of the lips may be made an expression of praise to God, and thereby become a part of the Christian's sacrifice of praise. Evidently, then, the Christian is not limited in his expressions of praise, but has every verbal means and avenue of expression open to him. Only such expressions of praise as are inconsistent with the nature and genius of Christian worship, such as dancing, burnt-offerings, playing instruments of music, shouting, etc., are excluded by the above statement of the Christian sacrifice of praise. These expressions of praise were consistent with the nature and genius of Jewish worship, which was largely objective and had many material forms and ceremonies; but such have no integral part in Christian praise. Only the fruit of the lips can consistently be made a part of Christian praise. Burnt-offerings and playing of instruments of music were consistently integral parts of the Jewish sacrifice of praise, but they are not suitable expressions for Christian praise, so they were discontinued as integral parts of Christian praise. But this does

not mean that Christians may not use material aids to their worship. Any material aid to worship, such as song-books, tuning-forks, instruments of music, lights, etc., are permissible in Christian worship. Many people, however, seem to be unable to distinguish between worship and aids to worship. For instance, when instruments of music are employed as an aid to the singing, many people seem to be unable to make this distinction, and condemn their use *in toto*. While the playing of instruments as an integral part of worship, or as a worshiping act, is manifestly inconsistent with the nature and genius of Christian worship, as inconsistent as "the ringing of a cowbell in a concert," according to Alexander Campbell, yet instruments may be consistently and Scripturally used as aids to Christian worship.

The use of instruments of music in the worship of the church, though not a matter of great importance in itself, has been a source of much debate and trouble in the church, and has disrupted and divided many churches. For this reason, the church-music question can not be overlooked or passed by in a discussion of Christian praise. Wherefore, we propose to show that the use of instruments is permissible in the praise of the church to-day.

Let the reader clearly understand this proposition which states the true issue between those that use, and those that do not use instruments in the church. The issue is not whether or not the instrument is authoritatively *commanded* in the New Testament, as some opposers of the instrument affirm, but whether

or not it is authoritatively *permitted.* There is a vast difference between a thing being authoritatively *commanded* in the New Testament and a thing authoritatively *permitted.* For instance, baptism is so commanded in the New Testament, and not merely permitted, as some believe; and we do not, therefore, dare omit it as some do; but I know of no one that takes the position that the instrument is so authorized in the New Testament. If it were so authorized, we would not dare omit it, but that it is permitted, that it may or may not be used, is our position. On the other hand, those that oppose the instrument believe that it is excluded in the New Testament. This alone is the issue between us, so let no one misunderstand or dodge the issue by affirming or denying anything else. Let us face this issue squarely, otherwise anything that may be said on the subject will be beside the mark. Accordingly, we affirm that musical instruments are permissible in the church according to the mind of Christ as expressed in His words, deeds and character.

We look first among the words of Christ and His apostles to learn His mind on this subject. Though we find but one word here, this one word clearly and unmistakably reveals His mind on the use of instruments, just as the one word *baptizo* clearly and unmistakably reveals His mind on the act of baptism. This word, in the original, is *psallo,* which is translated "sing," in the verb form, and "psalm," in the noun form, being used five times in the New Testament (Rom. 15:9; 1 Cor. 14:15-26; Eph. 5:19; Col. 3:16). Every Greek lexicon of authority defines *psallo* to

mean: "Play on an instrument, sing to musical accompaniment, sing." (Space forbids quoting the lexicons in full, but if the reader cares to verify the above, he is referred to the following lexicons: Pickering, Dunbar, Bagster, Wright, Greenfield, Younge, Thayer, Sophocles, Green, Liddell and Scott, Robinson, Donnegan, Parkhurst, etc.) Now, if the Methodists and Presbyterians could find ever one lexicon of authority that defines *baptidzo* "sprinkle" or "pour", their contention would be hard to meet; but what must be admitted of a position that is buttressed by the above array of authorities? All the above authorities show that the classic meaning of *psallo* is as full of instruments as *baptidzo* is of water. Not that any specific instrument inheres in the word any more than the specific element water inheres in baptism; but the idea of the instrument is essentially in the meaning of the word. Alexander Campbell said in one of his debates on baptism: "I will make the word furnish the water." If that can be done with *baptidzo,* the word *psallo* can as surely be made to furnish the instrument.

But it is claimed by those that oppose instruments that *psallo* in New Testament times had lost the idea of an instrument, and meant merely sing without musical accompaniment. Four of the above lexicons, Liddell and Scott, Robinson, Donnegan and Parkhurst, say or necessarily imply that in New Testament times it meant to sing with musical accompaniment, referring to the above New Testament passages for this meaning; and all the other lexicons make no statement whatever

to the contrary—that is, excluding the use of an instrument. On the other hand, not a single lexicon says or necessarily implies that the meaning of the word in New Testament times disallowed the use of an instrument, so any one that takes such a position is without lexical authority to support the same. But some one points out, of the above authorities, Thayer and Sophocles, who give the meaning of Greek words in the New Testament age, define the meaning of *psallo,* "In the New Testament, sing," and the translators of both the Authorized and Revised Versions so translated it. This is true; and, if they intended by this definition and translation to exclude the use of an instrument, the point is well taken; but the language of their definition and translations will not justify this conclusion. For instance, when you read in your daily newspaper of the singing of some artist, and find no mention of any musical accompaniment, do you conclude that the singer had none? Certainly you do not, for there is nothing in the word "sing" to exclude musical accompaniment; but, on the contrary, when you look into the original meaning of the New Testament word, "sing", there is everything to lead you to conclude that instrumental accompaniment is implied in the word, or at least not excluded. For any one to take the position, as does M. C. Kurfees in his book on the subject, that the definitions of Thayer and Sophocles, and the translations of the Bible, exclude the use of an instrument, is far-fetched indeed, and only shows to what extremes one will go for arguments to sustain a false position. He even goes

to the extreme of false statements, saying in his book (pp. 47, 48) that "Sophocles declared that there is not a single example of *psallo* throughout this long period (146 B. C. to 1100 A. D.) involving or implying the use of an instrument." Sophocles declares no such thing, nor anything that could be construed to mean that; and how Kurfees could justify himself in making such a statement I am unable to imagine, except it be to bolster up an otherwise falling position, to which he is blindly committed. His statement would lead any one, unacquainted with the lexicon and writings of Sophocles, to conclude that Sophocles gives a lengthy and exhaustive treatise on *psallo,* while all that he says is, "To chant, to sing religious hymns", without a word excluding the instrument. He makes no statement whatever on this point; and, if M. C. Kurfees claims the right to infer that he meant to sing *without* accompaniment, I have the same and better right to infer that he meant to sing also *with* accompaniment, for the classic meaning of the word, which the lexicon presupposes, clearly implies the instrument, which is the unanimous testimony of living scholars, as I will now show. When he gives his inference as Sophocles' statement, he both misrepresents Sophocles, and takes a position against the unanimous testimony of scholars.

As further proof that the definitions of Thayer and Sophocles do not exclude the use of an instrument, I desire to submit the testimony of Professor Ropes, present Professor of New Testament Greek in Harvard University, the chair formerly occupied by both

Professors Thayer and Sophocles, when they compiled their lexicons, who is as well qualified for the place as his eminent predecessors. He was asked to state whether or not the definitions of *psallo* given by Thayer and Sophocles permit the use of an instrument, and also to give his own view on this point. He states in a letter to J. B. Briney, dated September 18, 1911, the following: "You are entirely right in your understanding of the definitions of Thayer and Sophocles. [Briney's understanding is that these definitions imply, or permit, the use of an instrument.] The New Testament instances do not *require* instrumental accompaniment, but they do *permit* it. . . . If the writers had intended to speak of accompanied singing, they would have used *psallo.*" This settles the matter as far as it can be settled by scholarship, and it can be settled in no other way.

Now as to the translations of *psallo* in the English Bible, fortunately, some of the translators of the Revised Version are still living, and can speak for themselves as to whether they intended, by their translation of *psallo,* "sing," to exclude the use of an instrument. The following statements from these learned men are taken from letters to J. B. Briney, who wrote them requesting a statement on this point:

"I have no recollection of any purpose on the part of the Revisers to preclude the use of an instrument. My own opinion is that the word does *not* preclude the use of an instrument." M. R. Riddle,
Professor of New Testament Exegesis, Theological Seminary, Hartford, Connecticut.

"I do not think the Revisers meant to imply, by their rendering of *psallo,* that at the time of the writing of the New Testament the word precluded the use of an instrument. The use of such an instrument is regarded by scholars, I think, as altogether probable." TIMOTHY DWIGHT,
Professor of New Testament Exegesis, Divinity School of Yale University.

Prof. B. W. Bacon, of Yale University, answering for Prof. James Hadley, one of the Revisers, now dead, says: "If the Revisers knew Greek, they must have known that the word in the New Testament *did* allow the use of an instrument. If not, their opinion is valueless."

Also, Prof. Casper Wester Hodge, of Princeton University, answering for Chas. Hodge, one of the Revisers, says: "No argument at all, I should say, can be made from this to prove that in New Testament times no instrumental accompaniment was allowed."

The following statements are from letters to G. Dallas Smith:

"The word may or may not imply instrumental accompaniment."—GEO. DAHL, of Yale University.

"Of course it is possible that such accompaniment was used in some instances."—C. W. VOTAW, University of Chicago.

"The word *psallo* means, primarily, 'to pluck or twitch,' as on a bowstring or harp-string, and, hence, to play on a stringed instrument; but the verb is used in the New Testament of singing praise gener-

ally."—MARION R. VINCENT, of Union Theological Seminary, New York.

"Before I had other evidence than that of the mere words of the text, I would say that *psalmois* meant songs sung to the accompaniment of the harp." —EDWARD CAPPS, of Princeton University.

It is needless to quote others, for scholars are unanimous in their testimony that the meaning of *psallo* in New Testament times allows the use of an instrument. To insinuate, as M. C. Kurfees does, that these scholars are biased in favor of the use of an instrument is a slanderous impeachment of their integrity as scholars; and to state, as he does, that the authorities that say that *psallo* in New Testament times permits of an instrument say also that *baptidzo* permits of sprinkling and pouring, is adding falsehood to slander. He has allowed his zeal to sustain his position to lead him to make statements that he can not prove.

The above testimony of unquestioned scholars and translators fixes beyond the shadow of a doubt that the word *psallo,* which expresses the mind of Christ, permits the use of an instrument as accompaniment to the singing of the New Testament. Who, then, will presume to gainsay Christ's expressed mind on this subject by denying a permission that He grants? In view of these facts establishing Christ's permission to use instruments to accompany Christian singing, all opposition should cease.

But it is argued, at this point, by those that oppose musical instruments, that "the heart" is the instrument prescribed in the New Testament to be *psalloed*

upon as accompaniment to the singing. The heart is not mentioned except in two passages (Eph. 5:19; Col. 3:16), and these have no reference to public worship. Besides, if the heart was specified as the instrument in each case, this would not exclude the use of a musical instrument also, for both may accompany the singing. "Making melody with the heart" does not exclude *psalloing* at the same time on a musical instrument; for, if it did, there was no melody in David's heart when he sang his Psalms to the musical accompaniment of "harp", "psaltery", "timbrel", "stringed instruments", "pipes", etc. Who can read the Book of Psalms, which were Jewish songs written and sung to musical accompaniment (see Ps. 81, 92, 147, 148, etc.), and fail to hear also the melody of David's heart along with his playing and singing? "Melody of the heart" and melody of an instrument are not exclusive the one of the other, but rather helpful one to the other. Every one whose heart is not closed with prejudice against the use of an instrument, knows by experience that the instrument does not exclude or lessen heart melody, but rather increases it, for instrumental music deepens the emotions of the heart. Besides, if "making melody with the heart" excludes the use of an instrument, it excludes also the use of the vocal chords, for they are not in the heart; so this argument proves too much for those that make it, and defeats their own contention.

But, fortunately, the Bible defines most of its important words. For instance, baptism in Rom. 6:2. Likewise it defines *psallo,* as the following quotations

show: "Sing praises unto him with the psaltery of ten strings." "I will also praise thee with the psaltery." "Sing praises unto Jehovah with the harp; with the harp and the voice of melody." This is the Old Testament meaning of the word, and it has been shown by the unanimous testimony of scholars that the word permits of the same meaning in the New Testament. Professor Lockhart, of Drake University, says: "The context of the word in the New Testament passages is not unfavorable to its Old Testament meaning, hence New Testament usage does not require a new definition of the terms. A new definition of the term would never have been thought of except to support the unscriptural doctrine against musical instruments in the church." The contention of those that the word in New Testament times had lost its Old Testament meaning is without a vestige of truth to support it, and falls to earth. The New Testament was written to Jews, familiar with Old Testament meaning and usage, and if there had been such a change in the meaning of this word as to exclude the use of an instrument, it would have been clearly indicated by the inspired writers that used it; but, on the contrary, this Old Testament word is used time and again in the New Testament without any restrictions or qualifications indicating any such a change in its meaning and use. The attempt of M. C. Kurfees to show, by a change in the meaning of English words, that *psallo* has likewise changed its meaning without the least evidence of such a change, is mere sophistry. He shows that words often change their meaning and

sometimes lose altogether their original meaning, which no one denies, and then assumes the point at issue; namely, that *psallo* has so changed its meaning as to lose the root idea in the word, the instruments, in which position no living or dead scholar corroborates him.

Besides, the Old Testament Psalms are quoted in the New Testament, and we are commanded to sing them (Luke 24:44; 20:42; Acts 1:20; 13:33; Eph. 5:19; Col. 3:16; 1 Cor. 14:26), and every one knows that the Psalms of the Old Testament were sung to musical accompaniment (Ps. 81). There is no command to sing all of them, as those who oppose instruments seem to think we are bound to do, for some of the Jewish Psalms are not Christian in spirit and content, which are forbidden, of course, by the very nature and genius of Christianity; but the great majority of them are Christian both in spirit and content, which we may and should sing, notwithstanding the musical accompaniment to the same, which we have shown to be permissible under Christ. The argument, that the singing of the New Testament is a specific term meaning vocal music, and thereby excluding instrumental music, is not true, because singing is a generic term, having under it the two species, singing with musical accompaniment and singing without musical accompaniment, both of which I have shown to be permissible in New Testament singing.

However, we are not shut up to this one word *psallo,* which alone is sufficient to prove Christ's approval of instruments; but Christ further expresses His approval of the same through John in Revelation

by lifting the curtain that veils the future, and showing us scenes of worship in heaven, where the worshipers use instruments. "And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, *having each one a harp,* and golden bowls full of incense, which are the prayers of the saints." "And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was *the voice of harpers harping with their harps.*" "And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, *having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.*" Note that they sing both the song of Moses and the song of the Lamb, showing that they are both Jewish and Christian worshipers; and they all sing with musical accompaniment. Now, if singing to musical accompaniment is right in heaven, how can it be wrong here? If Christians sing the song of the Lamb in heaven with musical accompaniment, why may they not do the same here? Let those that oppose the use of the instruments answer. It does not suffice to answer that the instruments in heaven are not material such as are used here, for, if they are right in a higher sense and form, they must be right in the lower, for the higher includes the lower. For instance, a thing spiritually right under Christ could not have been materially wrong under Moses. We have instruments in use both under

Moses, a lower dispensation, and in heaven, a higher dispensation, without a single word from Christ forbidding their use in the intermediate dispensation, which doubly assures us of their divine approval.

But some one says everything in Revelation is figurative, symbolic. Well, if it is largely figurative, it means something, even more than literal language; and, besides, whenever a symbol is used, it is explained; for instance, "the golden bowls of incense, which are the prayers of the saints." If the instruments had been a mere symbol, they would have been explained as were the bowls of incense. Besides, if they be symbols, what do they symbolize? Not the praises of God in song, for singing is specifically mentioned in addition to the playing, and if the praise is to consist of singing alone, why mention instruments at all? There is no escaping the conclusion that there will be musical accompaniment to the singing in heaven. "Well, then," some one says, "let's wait till we get there to use them"; but many people need to get used to instruments here, because, unless they get rid of their prejudice against them here, they will be greatly embarrassed there.

But Christ expressed His mind on this subject, not only by His words, but also by His deeds. So we turn next to the deeds of Christ and the apostles to learn further His mind on the use of instruments. The first act we find bearing on the subject is His worship at the temple, where instruments, as both sacred and profane history shows, were in use from the days of David to the time of its final destruction.

Christ attended the temple services from childhood to the day of His death, and we have no record of His ever disapproving of the use of instruments in any way; however, we do read of His disapproving of other things in the temple that were not there by divine authority. On one occasion we read of His entering the temple with holy indignation, and, with stinging words and whip, overturning the money-changers' tables, and driving out the sacrificial animals; but He did not cast out the musical instruments, but left them there, as He did everything else that was there by divine authority.

But it is claimed by those opposed to instruments that Christ worshiped as a Jew and not a Christian, for the church had not then been established, so His act can not be urged as an approval of instruments in the church. But He expressed His approval of instruments through the apostle by the same acts after the church was established, as is evident from these passages: "And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, blessing God" (Luke 24:52, 53). "And day by day, continuing stedfastly with one accord *in the temple,* and breaking bread at home, they took their food with singleness of heart, *praising God,* and having favor with all the people. And the Lord added to them day by day those that were saved" (Acts 2:46, 47). "And Peter and John were going up to the temple at the hour of prayer" (Acts 3:1). "Then Paul took the men, and the next day purifying himself with them went *into the temple,* declaring the fulfilment

of the days of purification, until the offering was offered for every one of them'' (Acts 21:26). It is a far-fetched objection to say here that the apostles went to the temple to preach and not to worship, when the above passages contain such expressions as ''They worshipped continually in the temple, . . . blessing God'', ''praising God'', ''at the hour of prayer'', ''purifying himself with them'', which show conclusively that they went there to worship and not to preach. Besides, as soon as they did begin to preach in the temple, which they did not venture to do until they were so commanded by an angel, they were expelled from the temple, and their preaching in the temple was reported to the authorities as a thing unheard of before (Acts 5:19-21). Before this they had ventured to teach only on Solomon's porch, and for this they were immediately cast into prison (Acts 4:1-4); but they were allowed all along to worship in the temple unmolested, praising God, in which worship they took active part, notwithstanding there were instruments used in the services.

Now, ''A thus did the Lord and His apostles'' is just as important and binding as ''A thus said the Lord and His apostles'' (John 20:30, 31; Phil. 4:9). This is freely admitted by M. C. Kurfees, the chief opponent of instruments. ''Let it be cheerfully admitted, if we have apostolic example for the practice, then all opposition to it should cease; for if we are not to follow the leadership of inspired apostles in our efforts to worship and praise God, then we are in a hopeless confusion, and it is needless to look elsewhere

for guidance'' (p. 98 of his book). Then the apostolic examples cited above ought to settle the matter for all those that accept their acts as authoritative; and I, therefore, respectfully ask that all opposition cease. However, there are a few who, in order to escape the above conclusion, say that the apostles had not yet learned that the law was taken out of the way, consequently made mistakes in attending the temple services. But as M. C. Kurfees fitly says, ''If we are not to follow apostolic examples, we are in a hopeless confusion, and it is needless to look elsewhere for guidance''; and, if we are to follow their examples, I repeat, there is no escaping their approval of musical instruments. So then, if Christ and His apostles could worship where there were instruments used in praising Him, why should any one to-day be so punctilious as to refuse to do the same, and to disfellowship all those that see fit to follow their example in this respect?

Finally, instrumental music is consistent with the character of Christ, which is also an expression of His mind on the subject. David Lipscomb, who evidently had little or no musical appreciation, endeavored to show that instrumental music is ''of the flesh and the devil''; but all, whose souls are tuned to the harmonies and melodies of music, know that there is nothing more spiritual and heavenly. (Instruments of music were introduced into the praises of God by David under the guidance of the inspired prophets Gad and Nathan—2 Chron. 29:25-28—and continued to be used in the temple until its final destruction.

There is nothing in Amos 6:1-6 to discredit the use of instruments, for it is the careless ease and sinful luxury of the people—the revelries in which instruments were used—which are the abuse and prostitution of music, that is here condemned.) It is true that the flesh and the devil often prostitute music to wicked ends, as they do almost every other holy thing. They thus prostituted even the holy word of God (Matthew 4), and also the Lord's Supper at Corinth (1 Corinthians 11). In fact, the prostitution of holy things is all they can do, for everything in its proper place and use is holy (Acts 10:15). Music is a sacred, ennobling art, which, in its proper place and use, has a powerful influence over people for good; and though it is often prostituted to vicious ends by the flesh and the devil, it should be no more abandoned to their exclusive use than the word of God and the Lord's Supper, but, instead, should be consecrated by the church to its holy use and function.

Now, then, in conclusion, what has been shown as to the mind of Christ on instrumental music in the church? Some one says: "You have only shown that instruments are permissible in the church." Exactly so, and that is all that is claimed for them. Neither Christ nor His apostles commanded them; but, as we have clearly shown, they did *permit* them, and who art thou, O vain man, that refuses permission that they grant? All that is asked is "the freedom for which Christ set us free"—the permission to use them or not—use them as we see fit—and the same liberty is freely conceded to all. An organ, or any other in-

strument, is an expediency about which there are many local conditions to be considered in determining its use in a church, which often make its use questionable or inadvisable. These local conditions must be considered by each individual congregation, and, therefore, do not come within the scope of this treatise; however, there are some general considerations that have been urged against its use, which have no bearing on the subject, and no right for consideration. For instance, "the conscience of the weak brother" (1 Cor. 8:10). Those that oppose an organ would be offended by being put into this class, for they pose as the strong ones endeavoring to set others right on this question. It is true they have a conscience on the subject, but it is not the conscience of "the weak brother", but what Alexander Campbell was pleased to call "an artificial conscience made up of opinions", for, according to their own claim, there is nothing in the New Testament on the subject; and Paul says any faith that does not come by hearing the word of God must be kept to one's self, or, in other words, is only personal opinion (Rom. 10:17; 14:1-22). Furthermore, whenever any one insists that a thing is forbidden by the Scriptures, against which he can not give inspired Scripture, he thereby adds to Holy Writ; and, when any attempted thus to engraft their opinions into Christianity, Paul had a sensitive conscience at this point that led him to withstand the consciences of those who thus insisted on their opinions. Such an exaltation of conscience leads to what Paul called "robbing us of our liberty in Christ", and what Alexander Campbell called

"tyranny of opinionism." Besides, going back to the conscience of the weak brother, he made no plea whatever "for conscience' sake", but was led by the influence of another to sin against his conscience in false worship. Now, unless it can be shown that the use of an organ may lead some weak member to sin thus against his conscience, which no one attempts to show, "the eating-no-meat argument" does not apply.

However, there are some people that oppose an organ, who seem to think that those using it really worship the organ, or worship with the organ, making the music an integral part of their worship. Music is not worship, nor any part of worship, but only an aid to worship. Nothing can be made an integral part of worship except by the will of the worshiper; and for any one to assert that the organ is an integral part of the worship of those using it, when they state that it is only an aid to their worship, shows either ignorance of the meaning of worship or a refusal to believe what they say. Because music was an integral part of Jewish worship does not make it an integral part of Christian worship. It was a part of Jewish worship, not because it blended "into one sound with the singing"—sound is not worship—but because it was made "to be heard in praising God"—it was so willed by the worshipers. Nothing can be made a part of worship except by the will of the worshipers, and for any one to undertake to say what enters into another's worship is the height of presumption.

The burning of candles was also an integral part of Jewish worship, for, like the showbread and incense,

they had a religious significance in the temple beyond giving physical light; but that does not make the burning of lights in the church a part of Christian worship; lights are only an aid to Christian worship. Just so, the organ is only an aid to Christian worship, and a very effective and helpful one, especially to the singing. Every one concedes the legitimacy of such aids to the singing as the tuning-fork, song-books, lights, etc. Now, if it is right to use note-books and lights to aid and guide the eye in singing, why is it wrong to use an organ to aid and guide the ear in singing? And if the tuning-fork is a legitimate aid to the ear in giving the pitch, why is it wrong to use an organ to give and sustain the pitch throughout the singing? And, if it is right for a man with a tuning-fork to lead the singing, why is it wrong for the same man to lead the singing with an organ? The only difference is that the organ is a much better aid to the singing than the tuning-fork. All these aids to worship are on the same plane, and the same reasons that justify the use of one justify the use of the other. But where is the Scripture that justifies the use of an organ even as an aid? You will find it in the same chapter and verse that you find song-books, tuning-forks, lights, etc. But M. C. Kurfees objects at this point: "When the instrument is used to aid the ear, something more than aiding the ear is done; instrumental music is made, which, in this specific connection, the Lord has implicitly forbidden." Where did He forbid it? Nowhere, as every one that has read the New Testament knows. If Bro. Kurfees could not

find it, it is useless for any one else to look; and for him to make such a statement as the above, without giving chapter and verse for the same, is bold dogmatism, if not presumptuous sin. The fact is, as I have shown, the Lord permitted and approved such a use of an instrument by His words, deeds and character. Any one, whose praise of God depends on the presence or absence of a musical instrument, is incapable of any deep genuine praise, because he has lost sight of the true spirit of praise in quest of the letter or form of the same. "Through him [Christ] let us offer up our sacrifice of praise to God continually, that is, the fruit of the lips that make confession to his name", which may be done with or without an instrument of music or any other material aid.

X.

THE LIBERTY OF CHRISTIAN WORSHIP

AS was shown in the preceding chapter, there are some things in Christian worship, such as instruments of music and other aids, expediencies and non-essentials, which the church may or may not use, just as the worshipers see fit. In other words, Christian worship is not fixed and iron-clad in all respects, but involves many things which Paul sets forth as Christian liberties. This brings us to the study of the subject of Christian liberty in its relation to, and bearing upon, Christian worship.

Liberty is one of the biggest words in the vocabulary of men. It stands for that freedom of body, mind and soul that is dearer than life to all who know its meaning and value. It has been the watchword and battle-cry of many wars with both the sword and pen; and there has been enough blood shed in the cause of liberty, if poured out at once, to incarnadine the streams of earth. This crimson stream runs through ancient history to the foot of the cross, where Jesus Christ poured out His blood that men might be free, and thence on down the stream of the ages, bringing its great blessings to the race. This precious heritage comes to us stained with the blood of all the heroes,

martyrs and saviors of earth, and is, therefore, the priceless gift of the ages to the world of free men to-day. Liberty means more to-day than ever before, because it is more fully possessed and enjoyed than ever before. It has grown from its very beginning in meaning and value, but Christ gave more to the cause of liberty than all other men and ages combined. He gave to the word itself a greatly enlarged, if not altogether new, meaning; consequently, the name of Christ has become a prefix to the word, as, Christian liberty. "Christian" here is not a limiting and narrowing adjective, but a defining and enlarging one. It stands for all that Christian teaching and influence have added to the meaning and use of the word, and for all that Christ has contributed to the cause of liberty. Christ made a large contribution to every phase of liberty, and we are largely indebted to Him for the liberty that we enjoy to-day. In the first place, we are largely indebted to Him for our freedom of body. Human slavery filled the earth before Christ; but finally Christ's teaching on the universal brotherhood of man put an end to this curse; and to-day, wherever the teaching of Christ has gone, there are no human slaves. Furthermore, we are largely indebted to Him for freedom of mind and speech, because in Christian countries only are the people free to think and express themselves fully. And, above all, we are indebted to him for religious freedom. Before Christ came, men and women were not free to worship as they saw fit, nor are people free to do so to-day except where Christianity has gone; but, wherever the teach-

ing of Christ has gone, men and women are free to worship God according to the dictates of their own consciences. Christ has indeed made men and women free in all the relationships of life, even as He promised, saying, "If the Son shall make you free, ye shall be free indeed."

For this reason, every phase of liberty to-day bears the Christian stamp, and must be studied in the light of Christian teaching. Christ gave the fundamental principles that underlie all liberty; wherefore, a study of these principles must preface the study of this chapter, because these have to do with the meaning, the nature and the sphere of Christian liberty. In the first place, Christ made it clear that liberty is not a release from law, as many seem to think. Liberty is not license. While its primary meaning is "freedom from the restraint of law", it does not mean the throwing off and disregard of law, but rather a state of freedom that is the result of conformity to law. "If ye abide in my word" (by obeying the same), says Christ, "then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." David expresses the same truth thus, "I will walk at liberty, for I will seek thy precepts"; and James speaks of the gospel as "the law of liberty", because by obedience to the gospel one is made free. So, then, liberty through obedience to law and knowledge of the truth is Scriptural, or Christian, liberty. Liberty through knowledge of and obedience to truth or law is the fundamental freedom that is found in every realm of life. When God created all life, He

at the same time instituted and set in operation laws for the control and development of life, which constitute the truth, or laws of being; and any one who would be free in God's world must obey these laws, otherwise he is under the condemnation and slavery that come to all lawbreakers. This is true in every realm and department of life—in the material, the social, the intellectual, the religious, etc. In all the relationships of life man is free only to the extent that he knows and complies with the laws regulating life in that realm of being, and in no other way can he be "free indeed." An exposition of this truth in all the realms of life would carry us far beyond the scope of this treatise, which has to do only with liberty in the realm of worship; however, the same truth holds true in all the realms of life, which is as follows: Liberty is a state of freedom that results from the knowledge of and obedience to the laws of being that form and regulate life.

Christ not only taught this, but His whole life was an exposition of the same. His whole life was lived in conformity to law, and in all things He recognized the supreme Lawgiver, and endeavored to do His will. In fact, the supreme purpose of His life was to do the will of God, which was His very "meat and drink." He was under authority of high heaven, and obeyed the law of both heaven and earth to the least jot and tittle, and was, therefore, free. He walked the earth as a free man, and His whole life and character exemplified the highest liberty through obedience to law. Everything that Christ said and did

was by the choice and will of a free man, and every word that He spoke came from a free mind, unafraid and untrammeled by the traditions and standards of the age in which He lived; and this, too, in spite of those in authority, who hated Him, and sought His downfall by every known plot and trap; yet He lived and worked in their midst free and unmolested. Often they went to arrest Him, but feared to take Him because they found no broken law or fault in Him; and finally, when He was arraigned before Pilate, He was found to be innocent of all lawbreaking. Thus, through obedience to both the law of God and man, He lived a life of absolute freedom in the midst of a people that were politically, socially, intellectually and religiously enslaved, and at the end died that all might be free. The wonder and glory of Christ's life was its absolute freedom, and the marvel of His death was its power and influence in bringing freedom to all that were in bondage of any kind. This freedom in life and death was no miraculous gift from above, but a natural achievement through obedience to all law. Although He made Himself the bondservant of all, He was nevertheless the only free man of His day —free in body, mind and soul; and the secret of His freedom was His obedience to all the laws of His being.

Another fundamental principle underlying the freedom of Christ's life was His Spirit, as stated by Paul in the following, "Where the Spirit of the Lord is, there is liberty", which is the supplemental truth to the above. Freedom does not come through mere obedience to law alone; there must also be the proper

spirit manifested in this obedience. The spirit of Christ's obedience was that of deep humility and willing submission to all the laws of His being, and where this spirit is, there is liberty. Furthermore, there is liberty where the Spirit of the Lord is, because the Spirit of the Lord is the enlightening agent in revealing the true laws of life. The Spirit of the Lord was sent to the apostles to make known to them the truth or will of God, which makes men free. "Ye shall know the truth, and the truth shall make you free." Christian liberty is, therefore, a liberty that comes through the knowledge of and obedience to the truth, or laws of life, which are made known by the Spirit of the Lord. Christian liberty is not, therefore, license or freedom from law, but freedom within law.

Christian liberty has been made the excuse of everything in Christian worship that is not authorized by Christian law, or the Scriptures, which is a manifest abuse of a great truth. As shown above, we have liberty only by conformity to the teaching of the Spirit; so, then, Christian liberty, instead of releasing us from the Scriptures, brings us to the Scriptures, because only through obedience to the teaching of the Scriptures have we any promise of liberty. Whosoever, therefore, disregards the Scriptures on the grounds of Christian liberty, knows neither the meaning nor the way of Christian liberty. The only release from the Scriptures, "the law of liberty", is by obedience to the same; and only by perfect obedience, if such were possible, can we reach a state "without law, where we are a law unto ourselves." Christian liberty is,

therefore, a dangerous privilege, unless it is properly understood and applied. Paul never spoke of it without warning against its abuse. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh; but through love be servants one to another." Peter also says: "As free, not using your freedom as a cloak of wickedness, but as bondservants of God."

In the application of Christian liberty to Christian worship there have been wide differences. Extreme liberalists teach that we are free to worship as we please; and, on the other hand, extreme legalists endeavor to bind even where Christ has not bound, both of which positions are manifestly wrong, because no one has the authority to bind or loose where Christ has not bound or loosed. Accordingly, many claim liberty as to all forms and ordinances in Christian worship. As great a teacher and preacher as Henry Ward Beecher held this view of outward forms and ordinances. In a sermon on Christian liberty, he said: "I do not believe any ordinance to be authoritative. If I should form a sect, it would be a sect that exercises liberty in the matter of ordinances." Of the Lord's Supper and baptism, he says that they may be observed or not just as the worshiper sees fit; and of baptism he says: "It is nothing in and of itself, whether it be immersion or sprinkling." He also claimed the right of practicing infant baptism, for which, as he admitted, there is no Scriptural authority.

But Christ granted no such liberty with respect to these ordinances. He said that Christian worship

must be "in truth," which means, as we have shown, that it must be expressed according to the truth as revealed through Christ, which enjoins the observance of the Christian ordinances in no uncertain words. (See Luke 22:19, 20; 1 Cor. 11:23-26; Mark 16:16; Matt. 18:19; Acts 2:38; Gal. 3:27; 1 Pet. 3:21, etc.) Of those who do not observe the Lord's Supper, Christ says: "Except you eat the flesh of the Son of man, and drink his blood, ye have no life in you", and of those that observe not baptism, He says: "Verily, verily, I say unto you, Except one be born of the water and the Spirit, he cannot enter the kingdom of heaven." These ordinances are, therefore, just as authoritative and essential as the words of Christ can make them; and, if His words mean anything, they mean that we are not at liberty to observe or not observe them, as we see fit. Paul had much to say on the subject of Christian liberty, but he never granted the liberty to do or not do what Christ commanded. He insisted on the liberty of doing or not doing what Moses commanded, as, for instance, circumcision and all the other ordinances of Jewish worship, saying: "For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage"; but he never granted any liberty with respect to the requirements of Christ. Of these he said: "The things which ye both learned and received and heard and saw in me, these things *do;* and the God of peace shall be with you." To him the gospel of Christ was something to be both believed and obeyed (Rom. 1:6; 2 Thess. 1:8), and he was bitterly

opposed to any change whatsoever in the same (Gal. 1:6-8; 1 Cor. 4:6).

While Paul granted no liberty as to the observance or non-observance of Christian ordinances, yet he granted the largest liberty within the observance of these ordinances, provided there was a real observance of the same. For instance, there is the widest liberty in prayer, but no such liberty as to pray or not to pray as one sees fit. There are only a few simple essential conditions such as "faith," "sincerity," "humility," "forgiveness," "in the name of Christ," "according to the will of God," which do not narrow and limit the liberties of prayer, but enlarge the same. As to the form, substance, attitude, and all other things that have to do with prayer, the widest liberty is granted. Likewise we have the same liberty with respect to the offering of Christian worship. Some endeavor to bind the tithe of the law of Moses; but, as previously shown, this was never an offering, but a tax. Furthermore, with respect to the praise, as was shown in the chapter on the same, we have the largest liberty as to aids, form and substance of our praise. The only thing prescribed is that it be "the fruit of the lips that make confession to his name." Any one, therefore, that endeavors to put further limitations on Christian praise binds where the Scriptures do not bind. The Christian is as free in the expression of his praise as the bird that pours forth its soul in song in praise of its Creator; and so with every other item in Christian worship. There are innumerable details, such as aids, expediencies and

things indifferent, that are involved in the observance of Christian worship, which constitute the realm of Christian liberty, and within this realm there is the largest liberty. Theoretically, Paul even grants to the well informed the liberty to sit at an idol's table, but at the same time he shows that this right is limited by the consideration that there may be some weak, ignorant brother present, who may be led by the influence of the example of the strong to defile his conscience by engaging in idolatrous worship, with respect to which there is no liberty; so the liberty that Paul grants in the eighth chapter of 1 Corinthians he practically rescinds in the tenth. Christian liberty is easy of understanding, but difficult of application, so it is a dangerous privilege in the hands of the ignorant and thoughtless.

That the realm and application of Christian liberty may be more clearly defined, the following from Hall L. Calhoun, who has written clearly and Scripturally on this point, is here introduced:

All Scriptural things are divided into three classes; viz., *necessary* things, *expedient* things, and *indifferent* things. Necessary things are things *right, advantageous* and *commanded;* expedient things are things right and advantageous, but *not commanded;* indifferent things are things right, but *neither advantageous nor commanded.*

I. Necessary Things.

In Acts 15: 28 the apostles, elders and brethren at Jerusalem said: "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things." This shows, beyond doubt, that there are some things which the Bible recog-

nizes as necessary. These things must be done. In these things the Bible speaks and we must be silent. The Bible speaks by inspired precept, by inspired example, and by necessary inference from inspired precept or inspired example. In Matt. 18: 18 Jesus said to his apostles: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." In Matt. 17: 5 God said of Jesus in the presence of Moses, the lawgiver of Israel, and of Elijah, the representative of the prophets: "This is my beloved Son; hear ye him." And in Acts 3: 23 Peter quotes the language of Moses referring to Jesus as a prophet, and says: "Every soul that will not hear that prophet shall be destroyed from among the people." These Scriptures and others equally as plain make it evident that whenever God *enjoins* anything upon us it *must be done*, and whatever he *prohibits must not be done*. If domestic authorities interfere, we must obey God, for Jesus said, "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me" (Matt. 10: 37); and in Luke 14: 26 Jesus says: "If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." In John 14: 21, 23 Jesus says, "He that hath my commandments and keepeth them, he it is that loveth me;" and, "If a man love me, he will keep my words." If Jesus be the Judge, then, no man loves Jesus who refuses to obey him, no matter who interferes. If civil authorities interfere, we must obey God. Like Daniel of old when the king's decree conflicted with his duty to God, we must obey God regardless of consequences. (See Dan. 6: 1-28.) Jesus says in Matt. 22: 21: "Render unto Cæsar [the civil authority] the things that are Cæsar's, and unto God the things that are God's."

If religious authorities interfere, we must obey God. When the highest religious authorities among the Jews had commanded the apostles not to teach in Jesus' name, Peter and the other apostles answered: "We ought to obey God rather than men" (Acts 5: 29). In matters of necessity God speaks and we must always obey him.

II. Indifferent Things.

In 1 Cor. 8:8 Paul, speaking of meat, said: "For neither if we eat are we the better, neither if we eat not are we the worse." A thing the doing of which makes one neither better nor worse must be a matter of indifference. At what particular hour on the Lord's Day shall the Lord's Supper be observed? At 11 A. M., or at 8 P. M., or at some other hour? Certainly it may be said of this that the exact hour of the observance of the Lord's Supper is a matter of indifference. If a man eat it at 11 A. M., he is neither better nor worse than if he ate it at any other convenient hour of the Lord's Day.

Likewise, the position of the *body* in prayer must be a matter of indifference, since men "ought always to pray" and to "pray without ceasing." This, of course, can be done only by prayer being acceptable in all different positions of the body.

Matters of indifference are matters of mere personal privilege, which may or may not be done without sin, so far as the things themselves are concerned.

This class of things is as clearly recognized and defined in the Bible as necessary things are.

Nothing can belong to this class of things which is either enjoined or prohibited in the Scriptures. If it is enjoined in the Scriptures, it is a necessary thing and must be done; if it is prohibited in the Scriptures, it is a sin and it must not be done. Whether one may enjoy his personal liberty in these indifferent things depends upon circumstances.

In 1 Cor. 8:9 Paul says of the eating of the meat: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." If our doing these indifferent things would lead others who think these things are wrong to do them, then we must refrain. This is clearly taught in 1 Cor. 8:10-13, where Paul says: "For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye

sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble."

If doing these things would *grieve* or *offend* others, we must refrain. See Rom. 14: 15, 16: "For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of." If others even *think we do wrong* in doing them, we must refrain. In 1 Cor. 10: 27-29 this is made plain: "If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience' sake: conscience, I say, not thine own, but the other's."

In things indifferent our brother speaks, and we must *always* yield to him. Rom. 12: 10: "In honor preferring one another." Rom. 15: 2: "Let each one of us please his neighbor." It is to these things, mere personal privileges, that the law of love applies, and the violation of this law is a sin as certainly as is the violation of any other law that God has given. 1 Cor. 8: 12: "And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ." And in 1 Cor. 10: 33 Paul lays down a rule to govern our conduct in these things, saying: "Even as I also please all men in all things, not seeking mine own profit, but the profit of the many." In necessary things Paul would have pleased God even if he had thereby displeased all men, but in indifferent things he always yielded to others.

III. Expedient Things.

In 1 Cor. 10: 23 Paul says: "All things are lawful for me, but all things are not expedient." When Paul says *all things* are lawful, certainly he does not mean to include sinful things, for "sin is the transgression of the law" (1 John 3: 4). He must mean that all right things are lawful, but some right things *are not* expedient, clearly implying that there are other right things which are expedient.

Expedient things are things advantageous. Nothing can belong to the class of expedient things which is either necessary or indifferent. If a thing is necessary, it is more than expedient; and if a thing is indifferent, it is less than expedient. All expedient things are right—*i. e.*, Scriptural and advantageous; but they are not commanded—*i. e.*, enjoined or prohibited. In Matt. 18: 18 Jesus said: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This passage shows that there are some things bound upon us, and it shows just as clearly that some other things are left loose, and the things left loose are just as right—*i. e.*, Scriptural—as the things bound. Paul recognized this principle plainly, for in 1 Corinthians 7, speaking in reference to Christians not marrying, he says: "But I speak this by permission, and not of commandment." Here was a thing clearly right in and of itself which a man might do or not, just as he thought expedient. This was not a matter of necessity, neither was it a matter of indifference; it was a question of expediency, and the man himself must decide as to its expediency or inexpediency in his own case. In this class of things human judgment must always decide whether any particular thing is expedient or not.

What vocation shall a young man choose in life? There is no one vocation enjoined upon any particular person. Each one has to decide this question for himself. Of course he is under obligation to choose a Scriptural vocation; that is, one which is right. But just which one the Bible will never tell him. Neither may I nor any other human being say him nay, when he exercises his right of choice, doing what he thinks is expedient for him.

A thing expedient at one time might be inexpedient or even a sin at another time and under different circumstances; *e. g.*, in 1 Cor. 16: 1-7 is an account of the manner in which the churches of Galatia and the church at Corinth were to send their bounty to Jerusalem. This they were to do by the hands of special men approved by them for this purpose. This was doubtless the most expedient way for them at that time and under their

circumstances. But when the people of Galveston, Texas, were in need of help a few years ago, if the Christian people of the United States had sent aid to them in the way this aid was sent to Jerusalem, it not only would not have been expedient, it would have been a sin; for some, perhaps many, would have died before the aid could have reached them. To allow our fellow-beings to suffer for the want of this world's goods when we could prevent it is a sin (1 John 3: 17). And had we left those hungry people to suffer for food till men could go all the way to Galveston and carry personally our bounty, we should have been grossly culpable. We sent our aid in a different way because it was expedient to do so. We sent through the United States mail and by express and telegram. This was more quickly and economically done because we have better facilities for sending than they had in Paul's day. It is our duty to use these more expedient means just as truly as it is our duty to be baptized. One is the obligation of necessity, and the other is the obligation of expediency, and both these obligations are Scripturally binding upon us. In Gal. 6: 10 Paul says: "As we have therefore opportunity, let us do good unto all men." If ten men were to fall into a river and a brother had a way which he believed to be God's way of saving men from drowning, and he felt sure that any other way of trying to save them was a sin, and if I knew a way which I believed to be right—*i. e.*, Scriptural—and by which I felt sure I could save all ten of the men, while by his way I believed we could save only six of the men, if I used his way and let four men drown whom I believed I could have saved from drowning, I would be morally responsible for the death of those four men. It not only would not be a violation of the law of love for me to use the way which I believed to be most expedient, but it would be my duty to do so, for those four men in the water have claims on me which I must recognize.

In matters of expediency I speak, and no other man may hinder me. The law of love does not and can not apply in expedient things.

Expedient things must be done, and to fail for any reason to do them is a sin. The obligation of expediency is just as Scrip-

tural and binding as the obligation of necessity. Each operates in its own field, and they never conflict.

It is evident from the above, therefore, that we have no liberty as to things necessary except the liberties within these things, and as to things expedient we have no liberty except the liberty of deciding and doing the expedient things; so, then, things indifferent constitute the true realm of Christian liberty, which, theoretically, is broad, but, practically, is limited by the welfare of one's brother. While this narrows the field of liberties, perhaps, more than we desire; yet it is much broader than it first appears, because added to the liberties of this field are the many great liberties that come to us through compliance with things necessary, which constitute the Christian law, or truth as revealed through Christ, by a knowledge of and obedience to which we are made free. "If ye abide in my words, then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free;" and: "If the Son of man shall make you free, ye shall be free indeed."

XI.

THE UNITY OF CHRISTIAN WORSHIP

WE come now to the final chapter of this book, "The Unity of Christian Worship", which is a fitting close to the same. In Christ's final prayer, He prayed that His disciples might all be one, and worship together, which is the ultimate ideal of Christian worship. All the preceding chapters, and especially the last, on "The Liberty of Christian Worship", are preparatory to this chapter. We have endeavored to make loyalty to Christ the keynote in every chapter, which is essential preparation for Christian unity. Liberty, loyalty and unity must be studied and kept together, otherwise their Scriptural use and meaning will be missed. The Catholic Church has unity without liberty, and the Protestant Church has liberty without unity; but the apostolic church had unity with liberty, which is Christian unity. Unity and liberty were inseparably connected in the New Testament church, and the connecting link between the two was loyalty. Liberty, loyalty and unity constitute the Scriptural trinity, the three in one, of the New Testament church; or, in other words, Christian unity can not be without the broadest liberty that loyalty will permit; nor is any one of the three truly Christian

without the other two. However, whenever it becomes necessary to choose between the three, loyalty to Christ must be always placed before unity and liberty. Paul often had to choose between liberty and loyalty, and he always chose the latter. Luther was offered unity without liberty in the Catholic Church at the sacrifice of loyalty; and he chose loyalty and liberty by nailing up his theses and burning the Papal decree at the gates of Wittenberg, thereby laying the foundation of his great Reformation upon loyalty and liberty; however, in doing so, liberty was overemphasized, and unity was lost. The overemphasis of liberty soon led to divisions, which have continued to multiply from that day to this. Luther solved the problem of loyalty and liberty, but was unable to solve the problem of unity, which has come down to us as an unsolved problem.

This does not mean, however, that it can not be solved. In fact, we ought to be more able and in a better position to solve this problem than were our forefathers; otherwise Christian progress and development mean nothing. Christ evidently thought that all his followers could and would worship together sometime, for He prayed that "they may all be one", and stated, "They shall become one flock, one shepherd." So, then, the unity of Christian worshipers is not a dream of the millennium or some religious Utopia, but a possible and probable state, for which Christ prayed and Paul worked, and which actually existed for several hundred years in the apostolic church. However, it must be frankly admitted that we are

still far from the final solution of this problem. Divisions and sectarianism are still abroad in the land, with all their attendant evils; and the church of Christ has been rent asunder with strife and contention into many warring sects and parties, until to-day there are nearly two hundred separate religious bodies in the Christian world.

However, the pendulum has begun to swing back toward unity. The churches have at last realized the evils of division, and are seeking the way to unity. The denominations, which a few years ago were the pride and glory of Christians, have few apologists to-day, while many eloquent tongues and pens in every denomination are pleading for unity with all God's people, and the whole church seems to be possessed with a passion to return to "the one flock and one shepherd." This widespread desire for unity has found its way even into the seclusive and exclusive Roman Church, which for centuries has dwelt behind its high "walls of partition"; but to-day there has arisen the Modernist Movement in the Catholic Church, that seems to be trying to find its way into the great common fold of Christ. Of this movement Abbe Houtin says: "O sons and heritors of the Reformers of the sixteenth century, you see beginning in the Church of Rome, which condemned your fathers without listening to them—you see beginning a religious struggle more far-reaching than that of Luther and Calvin." The Roman Catholic scholar, Mehler, a Modernist, says: "Both communions [Protestant and Catholic] should stretch out a friendly hand to one another in

the consciousness of a common guilt. This open confession of guilt on both sides will be followed by the festival of reconciliation." And Father Tyrrell adds: "In the light of these centuries of necessary but costly experience, may not the problem of liberty and authority now admit of some happier solution, and on the ruins of the two opposing systems be built up something more durable than either?" On the other hand, the advocates of Christian unity in the Protestant churches are too numerous to quote or mention. The desire for Christian unity is so far spread to-day that it is hardly worth while to spend time in showing that unity is the desirable thing. This has been the chief objective of the preaching and writing on Christian unity in the past; but this is very largely, if not altogether, conceded to-day. Whatever was lacking to convince all of the desirableness of Christian unity has been supplied by the great World War, which clearly demonstrated both the weakness and sinfulness of divisions, and the strength and efficiency of unity. This almost unanimous desire for unity is the first pre-essential to Christian unity, because the desire is the father of the deed. Only people that greatly desire to unite can unite.

In fact, the prevailing feeling to-day toward unity is more than a desire; it is a necessity. In view of the greatness and the urgency of the world's need to-day, and the greatness of the task to supply this need, the church must unite, or fail in its mission to the world. The supplying of the world's temporal and spiritual needs to-day is too big a task for a divided church,

just as it was too big a task during the great World War. When that great, world-wide conflagration of suffering and death broke out in the world, men and women turned to the church, saying: "Where is the church? Can not the church prevent this awful war?" And some began to ask: "Has the church failed?" Yes, the church did fail—failed because of its division. A united church could doubtless have prevented this war. Furthermore, as the war progressed, with its awful suffering and untold deaths, suffering and dying humanity again turned to the church, saying: "Can't you feed us? Can't you bind up our wounds? Can't you pour in the oil of consolation and salvation in the hour of our death?" And again, on account of division, the church had to sit helpless and unable to respond to this world call, while such institutions as the Y. M. C. A., the Red Cross, the Knights of Columbus, the Salvation Army, etc., did this work that the church of Christ was organized to do. If there have ever been tears shed in heaven, undoubtedly they were shed then, when Jesus Christ looked down upon this starving, bleeding, dying world crying for help, and His church, weakened and incapacitated through division, unable to respond to these needs. But you say: "The above institutions that did this work are Christian institutions." That is true; but they are not the church, and the church as an institution had to sit idly by, while the world suffered and died, because it was too big a task for a divided church. While the war has passed, the need for a united church is no less now than during the war, because the church

to-day is confronted by other world tasks and problems that are too big for a divided church. The war brought the nations of the earth together in a common cause, and bound their welfare and destiny together in such a way that the world to-day is one, and the tasks and problems that confront us to-day are world problems and tasks. National seclusiveness is a thing of the past. Nothing short of a united League of Nations can meet and solve the governmental problems and tasks of the future, and nothing short of a united church can meet and solve the religious problems and tasks of the future. Wherefore, the time has come when the churches must unite. It is not a time to preach Christian unity, but to practice it.

But is Christian unity possible? Surely Christ would not have prayed for an impossibility, nor would He have declared, "There shall be one flock and one shepherd", if such were impossible; and Paul declares: "I can do all things in him that strengtheneth me." What people can do depends largely on the impelling motive behind the deed. With a sufficient motive, Christian unity is not only possible, but highly probable. The strongest motive power of which men and women are capable, says Paul, is love, which he sets forth as the only influence sufficient to effect and maintain Christian unity. "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We are counted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Paul asks the question, "Who shall separate us from the love of Christ?", and then answers it by affirming that absolutely nothing can break this tie in Christ. He mentions some of the greatest alienating causes, such as tribulation, anguish, persecution, famine, nakedness, peril and sword, so, if none of these terrible experiences can alienate us from Christ, then there is nothing that can. We, therefore, have a tie in Christ that binds in spite of all the alienating causes.

Note, furthermore, that this tie not only binds, but it triumphs. "We are more than conquerors through him that loved us." We are victorious in spite of all difficulties that may arise in life or death, from principalities and powers in high places or low, or from any creature whatsoever. We, therefore, have a tie in Christ Jesus our Lord that binds and triumphs in spite of all the alienating causes and defeating difficulties that beset the pilgrimage of Christian life.

Love is the only motive power that can bind and triumph over all opposition in this life. There are other motive powers that can bind and triumph for awhile. For instance, hatred, the opposite of love, can bind people together for awhile, and lead them to victory over some difficulties, as it did in the case of the

enemies of Christ, who were bound together by a common hatred, and were led by the same to the victory of His death; but they did not remain together long, but soon parted, and the cause of Christ triumphed over them. Hope also is a strong motive power in one's life, and those that are led on by the bright star of hope accomplish great victories; but hope is not invincible. "Hope deferred maketh the heart sick"—is easily discouraged and gives up the fight. Also, the human will is a great motive power, so great that there are few limitations on what those that say, "I can and will," can do; but even the human will is not invincible. Mr. Henley was mistaken when he said: "I thank God for my unconquerable soul." The human soul is not invincible. There are roads too rough and mountains too high to be traveled and scaled by the human will, and there are burdens too heavy to be borne by the human will; such burdens as poor, frail, delicate women are carrying to-day—loads that would crush the will of the strongest man in the world. The only reason that any one can carry such a burden is that love is underneath the load. Love can carry any burden, and endure any hardship. In other words, love alone is invincible; and this is what Paul meant when he said: "We are more than conquerors through him that loved us."

But has not Paul in his zeal overstated the power of love? Not so, when we take into consideration Paul's conception of love. Love, to Paul, is the vital, central motive power that controls and regulates the whole social and spiritual world. Love is to the

spiritual universe what the force of gravity is to the physical universe. When God created the universe, He created and set in operation the law of gravity that was to control and regulate everything in the universe; and through the operation of this great law of matter everything is held in position, and moves on in such perfect unison and harmony that, listening, you can almost hear the music of the spheres. However, there come times—times of storm—when it seems that the world is about to go to pieces; but you know that down beneath the storm is a mightier power than the storm, the power of gravity, which you can trust to hold the world together; and so it has been with all the storms that have assailed the earth. The storm in all its fury passed; and, with the exception of a rent here and a gash there, the old world was left the same. Just so there come storms in the social and spiritual world that threaten and disturb the safety and peace of the world for the time, and at times it looks as if everything is going to pieces. Especially was this the case in the last war, which was the greatest social storm that this world has ever seen; but we have seen it pass, and the old world is left largely the same as it was. God is still at the center of things, and His love, a great attractive force, permeates the whole social universe, and holds things together, and will continue to do so even to the end. Wherefore Paul says, "We are more than conquerors through him that loved us;" which is no exaggerated statement of the power of love, but the simple truth that underlies the whole social and spiritual world;

and through this love as the motive power, and through it alone, Christians can and will unite.

Yes, they can unite, but will they? In view of their great differences and strong feelings, will they be willing to lay these aside and let love have its way? If they have the love of which Paul speaks above, they will, and it matters not how great the differences and how bitter the feelings. One illustration will suffice to show this. A husband and wife became alienated, and separated; a third party undertook to reunite them. He talked to the man first, and he thought that he never heard a man say uglier, meaner things about any woman than the husband said about his wife. He talked with the wife next, and then he decided that the man had not said anything about his wife. Well, he concluded, of course, that it was useless to try further to get these people together. They were too far apart, and their feelings toward each other were too bitter and intense. But they were united, and how? They had a little child; and this little child came over to the father, and, taking him by the hand, led him over to the mother; and they fell on each other's necks, and wept, and were united again. They had a common love; they both loved that little child; and this common love brought them together and kept them together. Christians have a common love; they all love Jesus Christ; and Paul says that this tie binds in spite of all alienating causes and difficulties. If Christians would only let Christ bring them together, where they could see the nail-prints in His hands and the sword-thrust in His side,

they could, and would come together and unite. "Nothing," says Paul, "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Note, next, to what this tie unites us. In the first place, it unites us to God; and what a blessed thing it is to be united to God! In the second place, it unites us to each other. Paul says that nothing shall be able to separate "*us*", not *me*, from the love of God. The Christian tie is not an individual tie, but a fraternal tie. It is a tie that binds Christians together, and thus united they are united to God. No Christian can separate himself from his brethren, and claim an individual tie with God. "For he that loveth not his brother whom he hath seen, can not love God whom he hath not seen." Love is the only influence in the world that can bring people together and keep them together. Love is the only tie that can keep a home together, and it is the only tie that can keep a church together. Many Christians have trusted a common faith to keep them together. They believed the same things, and they trusted this tie to keep them together in the bond of peace; but it failed. A common faith, however strong, can not maintain the bond of Christian brotherhood. Only a common love can do this. The strong heat of a fervent common love is the only influence that can melt and unite human hearts in a lasting bond of Christian unity; but this, as stated by Paul, can and will unite all Christians that allow the love of God to have its way in their hearts and over their lives.

But love is not the only essential to Christian unity, as some seem to think. Love only makes unity possible or probable. It is the only possible approach to unity, and the only probable way of realizing the same; yet love alone can not unite the Christian world. Love is the only impelling motive that can surmount all difficulties in the way of unity, but the way to unity must be made practical. Love alone is not practical, but rather visionary, so love alone can not be trusted to lead the way to unity. In addition to love, Paul says there must be "faith working through love"; and through this working combination all Christian problems can be solved. "Faith is assurance and conviction"; or, in other words, faith rests upon evidence, and follows the light of reason, and is, therefore, practical in its leadings and conclusions. So, then, we look to faith for the practical side of unity. Any unity that does not fulfill the requirements of faith can not be a practical or a lasting unity; and, furthermore, it must satisfy the requirements of a Scriptural faith, otherwise it would not be Scriptural unity. Scriptural faith is "faith that cometh by hearing, and hearing by the word of God." Wherefore, we look to the word of God for the practical realization of Christian unity.

Before Christian unity can be made practical, a practical plan, by which, and upon which, all Christians can unite, must be found. This seems to be the one thing lacking to-day to make unity practicable. In answer to this demand for a practical plan for Christian unity, four plans have so far been offered. The Roman Catholic Church proposes a return to the

mother church, where, they claim, there was unity until Luther and other reformers broke it up. This plan would undoubtedly secure unity, but it would do so at the price of two things in the world that are worth more than unity; namely, loyalty and liberty, without which, as we have shown, it would not be Christian unity; and besides, such a unity would not satisfy the requirements of Scriptural faith, and could not, therefore, be Scriptural unity. The Episcopalians also have a plan to bring the Christian world together. The Protestant Episcopal Church has always claimed to be a sort of half-way house between Catholicism and Protestantism, and has hoped to bring Rome down and Geneva up to this common level; and to this end this communion offers what is known as the Lambeth Quadrilateral as a practical plan for Christian unity. But one of the items in this plan is the Historic Bishopric, or Apostolic Succession, which excludes its acceptance by all congregational or democratic communions. The Presbyterians, Congregationalists and Methodists propose a federation of all the churches, which, of course, is not unity at all, and, for this reason, has not been seriously considered by the churches. Another plan, first proposed by the Campbells and advocated to the present by those committed to this plan, is a restoration of the apostolic church and unity upon the same. But there have arisen differences as to what the apostolic church was in all respects, and some doubt the propriety of restoring the apostolic church in some respects, so this plan has so far failed to unite the churches. There is good in all

the above plans, but all of them have so far failed to restore the unity of the church; however, they have taught us some very important negative lessons.

In the first place, the failure of the above plans has taught us that Christian unity can not be an ecclesiasticism, where one man or a number of men constitute the head of the church; that has always been religious tyranny and spiritual despotism. Not a union of denominations, where one denomination swallows up all the others; that would be a denominational monster, or monstrosity. Not a federation of sects, where each sect is fitted into its allotted niche and place, and agrees to occupy as little space as possible; that would be stagnation and death. Not an aggregation of unreconciled sects, where each has signed an armistice; that has always resulted in renewed hostilities. Not a peace by compromise, where all agree to maintain a respectful silence such as the tombs of a graveyard; that would be a living death. Not a bargain, where one thing is given up by one, and another thing is given up in return by another; that would be selling out. Not a forced union, where all speak the same thing through slavish fear; that would be a new edition of "The Book of Martyrs." Not a uniformity of opinions, where each one sneezes when the other takes snuff; that would be religious hypocrisy. Not a union of all the theories and philosophies of the religious thinkers and dreamers of the past; that would be a religious museum. Not a union of all the modern cults and isms; that would be fanaticism, of which the world is full already.

Not a union in theory or name only, but a real, practical, organic union of the dismembered parts of the divided body of Christ; and that which is needed most to effect such a union is a practical, acceptable plan.

In view of the failure of the above plans, which were wrought out of the best thought and experience of the past, and in view of the fact that the churches of to-day have no other to offer, where shall we look for a better plan? When we have exhausted all human resources of the past and the present, where do we usually look for help? "My help cometh from Jehovah, who made heaven and earth." Yes, but God has not given us any help at this point; He has left us in the darkness to find our own way out of the confusion of division into the light of unity. If this be true, Christian unity is indeed a hopeless undertaking. However, is it not strange that Christ would have prayed for the unity of all His disciples, and commanded them to work for the same, without giving them some plan and basis for unity? Furthermore, if "the scriptures furnish us completely unto every good work," as Paul says they do, is it not strange that they do not give us a practical working plan for Christian unity, the greatest of good works? Before we conclude that there is no Scriptural plan for Christian unity, let us search the Scriptures for light on this point.

We find in Paul's letter to the Ephesians a plan outlined, which united the religious sects of that day, both Jews and Gentiles, who hated each other with all the animosity and bitterness of which the soul is

capable. The religious sects of to-day are no further apart, and have no greater hatred for each other, than they had in Paul's day, so a plan that united the sects of that day can, we believe, do the same to-day. This plan is as follows:

"For he [Christ] is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then we are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2: 14-22).

By analytical study of the above plan, outlined by Paul, it will be found to contain seven basic items or fundamental principles (a heptagon instead of a quadrilateral), which constituted the plan and basis for unity in Paul's day, and which, we believe, is sufficient for unity to-day. Let us now consider each one of these items in the order given by Paul in the above, the first of which is,

A Common Standard of Authority.

"*For he* [Christ] *is our peace, who made both* [Jews and Gentiles] *one.*" The only way that peace

can be made between religious sects is by bringing them to agree, "for how can two walk together, except they agree?", and the only way to bring them to agree is to bring them to accept a common standard of religious authority, because without such a standard there is no point of contact or common ground on which to stand. As long as the Jews had one religious standard, and the Gentiles another, there was no hope of peace and unity among them, so Paul brought both to accept Christ as their peace, or common standard of authority, which made both one. Paul did not call an assembly and conference of all the religious leaders and authorities of that day to discuss Moses and the prophets and Socrates and Baal, to see how much they held in common, thereby hoping to formulate a common standard that all could accept and unite upon; but he set up a new standard of religious authority, Christ Jesus, and brought both Jews and Gentiles to accept Him as "their peace," or common standard of authority in all matters of religion, and thereby "made both one." The acceptance of Christ by all sects as the common standard of authority in religion is, therefore, the first step in Paul's plan for Christian unity. But do not all Christian sects to-day so accept Christ? Yes, theoretically they do; but really they do not. Christ said, "All authority in heaven and earth is given unto me;" and Paul said, "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." These words do not permit of any divided or delegated authority, such as claimed

by the Pope, the bishop, the editor of the church paper, or any other modern ecclesiastical authority. Christ, and Christ alone, is our peace, or common standard of authority. But Christ is not here to-day to make peace, so, therefore, can not be our real or visible standard of authority. Neither was He here in Paul's day; yet He was their "peace." Paul, in discussing the religious standards of his day, says, "The Jews seek after a sign"—the supernatural, which was the Jewish test of authority; and, "the Greeks seek after wisdom"—human philosophy, which was the Greek standard; but "we have the mind of Christ," says Paul, which is the Christian standard of authority. Paul claimed to have the mind of Christ, and was ready at all times to give his credentials for the same; and he called upon all, both Jews and Gentiles, to accept this as their common standard of authority in religion. Likewise, we have "the mind of Christ," which has come down to us from the inspired writers of the Bible. As shown in a preceding chapter on the standard of authority in religion, the mind of Christ is found in the words, deeds and character of Christ, as set forth in the Christian Scriptures, which fully reveal His mind on every essential matter that has to do with the work and worship of the church to-day. Any one to-day that claims to have an added revelation of the mind of Christ should be able, as Paul, to give his credentials for the same; otherwise, it is no part of the mind of Christ. Such claims have been a fertile cause of divisions in the church; so the only sure way to unity is by a return to the mind of Christ as

revealed in the Christian Scriptures, which is the only Christian standard of authority that all can accept. "The mind of Christ" is our only common standard of authority, the acceptance of which is the first step toward Christian unity. The second step is,

THE REMOVAL OF DIFFERENCES.

"And brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." The tearing down and the removal of "the middle walls of partition", or differences, was the second step in Paul's plan for unity. The chief differences, or the highest wall of partition, between Jews and Gentiles was the law of Moses, which Christ fulfilled and took out of the way, "nailing it to the cross." The law of Moses was very exclusive and inclusive; and it had walled the Jews in from the religious world for centuries, and thereby prevented any union with those on the outside, so this barrier to unity had to be removed before Christian unity could be effected. The acceptance of Christ as a new and common standard of authority automatically removed the law of Moses and all other standards of authority, and with the old standards of authority went the old differences. Likewise all other differences were removed by being submitted to the mind of Christ. The popular plan of union to-day is to come together and say nothing about differences, as Dr. Armitage points out in the following:

"It is a popular idea that kneeling on the same floor, sitting on the same bench, singing the same hymn, uniting in the same prayer (when we have never been divided at all as to the floor, the bench, the hymn or the prayer), and being as different in all other respects as possible, constitutes Christian union. Men of every hue of faith and opinion, and every variety of practice, too, happen to meet in one board, or on one platform, or under one roof, and because they are not bitter, and feel kindly toward each other, they consider that they are making great attainments in the mysteries of Christian union. Yet not a point of difference is yielded in any respect; and this is looked upon very generally as good, fair Bible union."

Paul's plan for unity requires a removal of all essential differences; and, when these differences are removed, the people are then in a position to unite in reality. You can mix even oil and water, but no amount of shaking will make them unite, because there are chemical walls of partition that keep them apart, consequently they will separate as soon as the pressure is removed; but when these chemical walls of partition are broken down, they will chemically or really unite, and form a new compound. Such a union is formed when sodium is placed in water; and this is the kind of union required by Paul's plan for Christian unity—a union that created of the two (Jews and Gentiles) "one new man." Paul's union, then, was not a mere mixture of all the sects among the Jews and Gentiles, but a real spiritual union of all into one. Paul poured into the melting-pot of Christianity all the religious sects of his day, and there came out a new religious product, "one new man", whose name was "Christian." "The disciples were

called Christians first in Antioch''; and, ''If any one suffer as a Christian, let him glorify God in this name.'' They did not come out of Paul's union Jewish Christians nor Gentile Christians, nor any other kind of sectarian Christians, but just Christians, and Christians only. Just so to-day all sectarian names must be left behind, and all unite under one, the new yet old name, ''Christian.'' But what's in a name? There is a great deal in a *religious* name; so much that the sectarian names to-day constitute a great barrier in the way of Christian union, which can never be until these and all other essential differences are done away with, and all are content to wear the name of Christ only, ''who is our peace, and brake down the middle wall of partition, . . . that he might create in himself of the two one new man, so making peace.'' The third step in Paul's plan for unity is,

RECONCILIATION.

''And might reconcile them both in one body unto Christ through the cross, having slain the enmity thereby.'' Reconciliation has to do with the eradication of sectarian prejudice and hatred from the hearts of the people, which is more difficult often than the removal of religious differences; because religious feelings have a stronger hold on most people than religious convictions, and the hardest feelings to expel from the heart are religious prejudice and hatred. Sectarianism is the worst pest that grows in the human heart. It chokes out all good impulses, and fertilizes all evil passions. It has kindled martyr flames, pierced

innocent hands, broken gentle hearts, crowned with thorns and crucified the Saviour of the race. Like a vampire it has sapped the life out of religion and the spirituality out of worship, and left the church an empty shell and the soul a dry husk. Its history is the history of "the seven woes" in the annals of the church; and it has been the chief agent and factor in all the divisions of the church; "for, where there is envying and strife", says Paul, "there is confusion and every evil work." Most of the confusion and evil work in the church have grown out of sectarianism that is destructive of the peace, progress and development of the church. Paul found the rankest sectarianism gone to seed in the hearts of the Jews and Gentiles, who hated each other with all the bitterness and animosity of which the human soul is capable, and he had to purge their hearts of all such feelings before they could be reconciled and united. This he did "through the cross, having slain the enmity thereby." He held up before them the cross, or Jesus Christ crucified, that they might be reconciled to God and to each other, the vision of which slew all the enmity in their hearts, for no one can cherish enmity in the presence of the cross. The cross is the only influence in the world that can empty the heart of all bitterness, and fill it with the sweetness of love for God and man. The love that overshadows the cross warms, softens and melts the hearts of all that believe in Christ, and welds them together in the bonds of Christian unity. Likewise, all Christians to-day must meet at the foot of the cross, where alone they can be reconciled and united.

When, through the influence of the cross, they were reconciled, Paul's plan provided also a way to keep them reconciled, as follows: "And he came and preached peace to you that were far off, and peace to them that were nigh." It was just as important to maintain this reconciliation as it was to effect it, otherwise unity would have ended with the reconciliation. Reconciliation was to be maintained by the preaching of peace to all parties alike. Paul knew that numberless things would arise in the church that would disturb and disrupt, so he enjoined the preaching of peace—the pouring of oil on the troubled waters. "So then let us follow after the things that make for peace", "giving diligence to keep the unity of the Spirit in the bonds of peace." Paul knew that this was the only way to keep unity in the church. The church is the most inflammable institution in the world, and the preaching and following of peace is the only way to keep down and quench the flames of strife and division in the church. "Blessed are the peacemakers: for they shall be called the sons of God." Some in Paul's day preached Christ even of envy and strife, and some to-day preach a military gospel, and wage unceasing war on the sects, either not knowing or having forgotten that the gospel of Christ is a message of peace and good will, and that Christians are nowhere commanded to fight people. We are commanded to "fight the good fight of the faith"; but nowhere are we told to fight the sects. Sectarianism can not be destroyed in this way. The preaching of the cross of Christ and peace and good will among all men is the

only way to destroy sectarianism; so "He came and preached peace to you that were far off, and peace to them that were nigh."

Furthermore, they were reconciled "in one body." Paul did not put the Jews in one body and the Gentiles in another body, as is the custom in modern union meetings. Christian unity is possible only within "the one body of Christ." Surrounded as we are to-day by a multiplicity of religious bodies, it is hard for us to think our way back to this original body of Christ, in which there was Christian unity. A multiplicity of bodies does violence to the very idea of unity. It is like seeing a multitude of singers in a solo. However devoted Christians may be to the denominational bodies of which they are members, they must come out of them, and return to "the one body of Christ", before Christian unity can be fully realized. But where is this one body to be found? Wherever two or three are gathered together in the name of Christ (Matt. 18:20). And how can people get into it to-day? By the same way that they got into it in Paul's day, which, as stated by Paul, was as follows: "In one Spirit were we all baptized into one body, whether Jews or Greeks, bond or free, and were all made to drink of one Spirit." Is not this old way into the church open yet? If not, by whose authority was it closed? There was only one way into the church in Paul's day, just as there was one way unto the Father, which constituted the fourth item in Paul's plan for Christian unity, which let us notice next, namely,

A Common Access unto the Father.

"Through him we both have our access in one Spirit unto the Father." The Jews did not come to the Father in one way and the Gentiles in another, but both came the same way; they had a common access unto the Father; and this common access unto the Father, or way of salvation, was made one of the essential items or principles in the plan for unity. There are many accesses unto the Father, or ways of salvation, to-day. In fact, almost every sect has a different way, or something distinctive and different in its way of bringing people to God and salvation; and the usual defense of these many ways of salvation is: "There are many ways to heaven, so it does not matter which way you take, just so you reach there." This may or may not be true; but there is one thing certain, we can never have Christian unity as long as we have these many ways of salvation. It is only by a common access unto the Father, says Paul, that we can have unity; and we know this as well from experience, because there has been much strife, contention and division in the church in the past over these different ways of salvation. But what is this one way, or common access to the Father, that is essential to Christian unity? Paul says that it is "through him" (Christ), who is the door into the fold of salvation, and it is "in one Spirit" (the Holy Spirit), who was sent to reveal this way unto the apostles, and through the apostles to all mankind. When we look into this revelation as found in the New Testament, we do not find

many ways revealed, but only one, which was known as "the way" (Acts 19:9, 23; 16:17; 18:26; 24:14, 22). This was a well-known way in the apostolic church, and it is plainly revealed in the New Testament Scriptures. The successive steps in this way were faith, confession, repentance and baptism, the references to each of which in the New Testament are too numerous to mention. There has been much discussion and contention over the place of baptism in this way of salvation, many contending that its place was merely incidental and accommodative to the age; but the fact that it formed a part of the original way of coming to the Father can not be gainsaid. Christ himself came by the way of baptism (Matt. 3:13-17), and he put baptism in his great commission to his disciples (Matt. 28:19; Mark 16:15, 16). Paul and all the other apostles came to the Father by the way of baptism (Acts 22:16), and they emphasized its significance and importance in many ways. (See Rom. 6:1-17; Gal. 3:27; 1 Cor. 12:13; 1 Pet. 3:21.) Notwithstanding some to-day look upon baptism as a non-essential, which for the sake of unity should not be insisted upon; yet, for this very reason, it ought to be insisted upon, because, as past experience clearly shows, we can never have a united church upon a divided baptism. Baptism by immersion in water was the final step in the original way of coming to the Father (Matt. 3:13-17; Acts 8:34-39); and Paul prescribed a common access unto the Father as an essential item in his plan for Christian unity, which we can not have except we agree to accept "the access in one Spirit",

of which baptism is a part. To accept a part of this way of salvation and reject a part, is in reality choosing your own way, and a virtual rejection of the whole for each step is equally authorized, and the whole either stands or falls together. These people to-day that take offense at "the baptism dogma" as an unjustifiable hindrance to Christian union should likewise, to be consistent, take offense at the faith dogma and repentance dogma in this original way of salvation, for baptism is no more a dogma than faith and repentance. The Episcopalians were right in their Lambeth meeting and statement, that we can not have Christian union except upon the catholic baptism by immersion, because this was an essential step in Paul's common access unto the Father, which he prescribed as an essential item in his plan for Christian unity.

The next, or fifth, item in this plan is,

A Democratic Brotherhood.

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God." Accordingly, the Gentiles were received into the church on the same plane with the Jews, with no racial or class distinction whatever; they were all fellow-citizens with the saints, and brethren in the household of God. The words "fellow-citizens" and "brethren" are democratic words, and express a democratic relationship in the church. As to governmental form, the church of Christ is a democratic institution—a theocracy, over which Christ is head—and all are fellow-citizens, or a great household

of God, over which the Father is head, and all are brethren. There were no ranks, castes or ruling classes in the apostolic church. However, the apostles had great difficulty in establishing this democracy in the church. The Jews and the Gentiles who came into the church had never known anything except a monarchial or class form of government in both church and state, so they had to be taught the very first principles of democracy. In almost every letter to the churches, Paul emphasized the democracy of the church, saying: "Where there can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." Every possible class and distinction are herein prohibited in the church; such as racial, neither Greek nor Jew; religious, neither circumcision nor uncircumcision; educational, neither barbarian nor Scythian; civil, neither bondman nor freeman; all are Christians, and Christ is in all, which is all-sufficient for all races and classes in the world. One of the most touching and most beautiful incidents in the apostolic church was Paul's letter to Philemon, in which he endeavors to put master and slave upon the common plane of Christian brotherhood. Every word in the New Testament, referring to the brotherhood in Christ, is a democratic word, such as "disciples", "saints", "brethren", "fellow-citizens", "God's fellow-workers", etc. However, in spite of all this democratic teaching, the church has not always been a democratic institution, nor is it so to-day in many respects. Such classes and distinctions as popes, cardinals, priests,

bishops, pastors, clergy and laity have no place in a democratic church of Christ as revealed in the New Testament. To maintain the above classes in the church, the denominations have built up great ecclesiasticisms—"a towering structure, gradation above gradation—a living pyramid—on whose summit is enthroned a ruling mind, at whose base is stretched out a kneeling and obedient world."

However, even among those that claim to be democratic, class rule often asserts and maintains itself through organized presbyteries, associations, societies, boards, religious papers, etc. Besides this ecclesiastical rule from without by the above agencies, there is also often hierarchal rule within by domineering elders, who "lord it over God's heritage", which was forbidden in the apostolic church, because such has no place in a democratic church (1 Pet. 5:3). This is one of the worst forms of domineering ecclesiasticism that has ever risen in the church, and the hardest to get rid of, because an evil within is always worse and more tenacious than one without. Many elders, intoxicated on Scriptural references to the rulership of elders, which they neither rightfully understand nor fully appreciate, forget that they are only the servant rulers of the congregation (1 Pet. 5:1-5), and assert their divine (?) right and lifetime rulership over the congregation, for which there is not a vestige of Scriptural authority. Any church officer or board that makes such a claim, and refuses to listen to the voice of the congregation, is a usurper of a democratic authority, and should, therefore, be removed by the same

voice or vote that placed him in office. Lifetime office tenure has no place in a democratic government, and the right and power to elect carries with it the right and power to remove; however, many congregations have suffered themselves to be robbed of these democratic rights by a domineering eldership or board. The church has suffered from this hierarchal rule within as much, perhaps, as from that without; and between these upper and lower ecclesiastical millstones the democracy of the church has often been destroyed.

There seems to be an innate desire in man for power and position, which, from the very beginning, has been destructive of the democracy of the church; but, without real democracy in the church government there can be no unity in the church, or at least no Christian unity. An enforced unity may exist under monarchial and hierarchal forms of church government, but this is not Christian unity. The Christian is God's freeman, and he must, therefore, have a unity consistent with freedom, which is possible only in a democratic church. The close of the great World War virtually marked the end of monarchial and hierarchal forms of government in state, and the end of the same in church will soon follow. There is a strong and loud cry in every denomination to-day for a more democratic church, which must be heard and answered by the restoration of the democracy of the apostolic church, which is an essential item in Paul's plan for Christian unity. "Ye are no longer strangers and sojourners, but fellow-citizens with the saints, and with the household of God."

The Foundation of Unity.

"Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." The proper foundation for Christian unity is the sixth item in Paul's plan. Nothing can be better than the foundation on which it is built. If the foundation is rightly and properly laid, the superstructure will stand every strain and test; but, if it be poorly and wrongfully founded, it can not last. Christ emphasized this in His Sermon on the Mount. This is especially true of Christian unity. Many plans for unity have failed because they did not stand on anything worth while, nor for anything worth while. Paul was the master builder of Christianity; and he looked well to the foundation of everything that he built; so he built Christian unity upon the rock foundation of "the apostles and prophets, Christ Jesus being the chief corner stone." People can not unite and stand together, except they stand upon something and for something worth while and lasting. The personal foundation of Christian unity is "the apostles and prophets, Christ Jesus himself being the chief corner stone." Some want to leave out "the prophets", but no man inspired of God ever rejected "Moses and the prophets"; and no one knew better than the apostle Paul, who put them in this foundation, their relationship to Christianity. Yet you had as well read a last year's almanac to many people to-day as Moses and the prophets; notwithstanding, Paul put them in the foundation of Christian unity. Likewise Christ, in laying

the foundation for Christianity in His Sermon on the Mount, built upon Moses and the prophets (Matt. 5: 17-20); and, in laying the foundation for Christian worship, He said, "Salvation is of the Jews." This, however, does not incorporate the law of Moses and the Old Testament prophecies into Christianity, except in the way and to the extent as defined and set out by Christ and Paul in the New Testament Scriptures, which is beyond the scope of this treatise; however, Paul put the prophets into the personal foundation for Christian unity, and there they must remain. Also a few modernists, who cry, "Back to Christ", refuse to hear "the apostles"; but no one can consistently accept the Christ of the New Testament without accepting the apostles as his inspired spokesmen; and it would be, of course, the height of inconsistency to leave Christ, the chief corner-stone, out of anything that claims to be Christian. No one would openly do this; but some endeavor to substitute a Christ of their own imagination and fabrication for the historic Christ of the Bible, who alone is the chief corner-stone in the foundation of Christian unity. "For other foundation can no man lay than that which is laid, which is Jesus Christ", says Paul. There was no place left in this personal foundation for such authorities as the Pope, the bishop, Mrs. Eddy, etc.; and union on them can not, therefore, be Christian union, though it be falsely so called.

Furthermore, Paul gave not only the personal foundation for Christian unity; but he gave in this same letter to the Ephesians also the doctrinal foun-

dation of Christian unity; that is, those essential doctrines for which Christians are to stand, which are as follows: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." These seven one things are the great doctrines that constitute the doctrinal foundation for Christian unity. People can not stand together long, except they stand for something; and the above seven one things are the essential doctrines for which Christians are to stand. Individually Christians may stand for many other things; but collectively they must stand for the above alone, otherwise there can be no Christian unity. These seven essentials are clearly set out and defined in the New Testament Scriptures, so there can be no doubt as to what they are. "There is one body"—the church (Eph. 1:22, 23; Col. 1:18); "one Spirit"—the Holy Spirit (John 14:26; 1 John 4:1-3); "one hope"—the hope of eternal life (Acts 23:6; 1 Cor. 15:19; Col. 1:5, 27; Heb. 6:18-20); "one Lord"—Jesus the Christ (Luke 2:11; Acts 2:25; 10:36; Rev. 19:16); "one faith"—that "Jesus is the Christ, the Son of the living God" (Matt. 16:16-18; John 11:27; 20:31; Acts 8:37; 10:43; 16:31); "one baptism"—water baptism into the name of Father and of the Son and of the Holy Spirit (Matt. 28:19; Acts 8:34-39; Rom. 6:3, 4, 17); and last, "one God and Father"—Jehovah, the God of the Bible (Ex. 20:1; Matt. 4:10). These seven "one" things constitute the essential doctrines in the foundation for Christian unity.

Every attempt to change or add to these essentials has been destructive of the unity of the church. For instance, many creeds have been written as substitutes for, or elaborated statements of, the "one faith" of the New Testament, such as the Apostles' Creed, the Nicene Creed, the Westminster Confession of Faith, the Philadelphia Confession of Faith, the Wesleyan Creed, etc.; but all such have sooner or later proven to be divisive of the church, and the only statement of the faith that all can accept is the New Testament statement, that Jesus is the Christ, the Son of the living God. This is the great and good confession, which all can make and stand together upon.

There has been an attempt, also, on the part of some to omit the "one baptism" as an essential, and have instead two or more baptisms or no baptism at all. The New Testament contains but two religious baptisms, water baptism and Spirit baptism (Mark 1:28); and there are but two instances of Spirit baptism recorded in the New Testament (Acts 2:1-4; 10:44-48; 11:15-17), which, in the first case, was in fulfillment of Christ's promise to His disciples to send the Paraclete, and, in the second case, was the divine seal of acceptance of the Gentiles; and after these there was no further need of a baptism in the Holy Spirit, which, therefore, passed away, and left water baptism, the "one baptism", prescribed by Paul as one of the seven doctrines in the foundation of Christian unity. Yet for some reason, there has always been opposition to baptism as an essential Christian doctrine, and to-day there is a strong effort

on the part of some to have it discarded as an essential to Christian unity. They speak of "the immersion dogma" as "an unjustifiable barrier to unity", and call upon all to give up their opinions on baptism for the sake of unity. But what makes baptism any more a dogma than faith or any of the other above essentials prescribed by Paul? The same authority prescribed both, and they, therefore, either stand or fall together. And what makes baptism by immersion a personal opinion, when both Christ and the apostles so taught and practiced it? Unity without the "one baptism", in the first place, would be false to the authority and teaching of Christ, as revealed in the New Testament Scriptures; and, in the second place, it would be false to all past Christian experience, which records the failures of all efforts to unite without baptism, and clearly shows that we can never have a united church on a divided baptism. So, then, if we must agree on baptism, on whose baptism shall we unite, if not on Christ's and Paul's, the "one baptism" of the Scriptures? Furthermore, unity without agreement on baptism would be false to itself, because, wherever such a unity has been tried, it has failed; so the omission of baptism for the sake of unity would, therefore, divide more than it would unite, as it has always done, and would defeat the very unity that it was intended to promote.

On the other hand, some desire to add to the above essentials rather than omit any. For instance, some would like to add "one way of doing missionary work" and "one way of leading

the singing.'' Now, if Paul had put these in his statement of the essentials for Christian unity, and had clearly defined in the Scriptures this one way of doing missionary work, whether by organized co-operation or independent action, and had clearly set out the one way to lead the singing, whether by a man with a tuning-fork or by a woman with an organ, we would offer no protest to these being made essential to Christian union; but, since he left them out, we must insist on their being left out of the program for unity to-day, and likewise every other one thing that any one desires to add. You will note that Paul prescribes seven essential doctrines, and if the number seven means anything, it means the whole, completeness or perfection, which is its usual significance in the Bible; so, then, any one that adds to or takes from the above essentials for Christian unity, changes that which the Holy Spirit has completed and perfected, and brings himself under the condemnation in the warning at the close of the Bible (Rev. 22:18, 19). These seven one things constitute the essential deposit of Christian doctrine; and all added things, beyond these seven one things, prescribed by Paul as essential doctrines, must be classed as Christian liberties, and treated as such; otherwise, Christian unity can not be, for, as we have shown, there can be no Christian unity without Christian liberty and loyalty; and to presume either to add or to take from the statements of Holy Writ is disloyalty in the extreme. ''For other foundation can no man lay than that which is laid'', which is ''the apostles and prophets, Christ Jesus being the

chief corner stone", which foundation is the sixth item in Paul's plan for Christian unity. The seventh and last item, which completes and perfects by Scriptural symbol Paul's plan, is,

THE UNITS OF UNION.

"In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." "Each several building", referring to the local congregation, "groweth into a holy temple in the Lord"—the church universal, which is made up of all congregations everywhere; and "ye also [individual Christians] are builded together for a habitation of God in the Spirit", or, as Peter expresses the same, "ye as living stones are built up a spiritual house", which is the local congregation; and each one of these spiritual houses, or several buildings, "groweth [or is built] into a holy temple in the Lord", which is the church at large or universal. Just as the individual Christian is the unit of construction in the local congregation, the individual congregation is the unit of construction in the church universal. The word "church" has only these two uses and meanings in the New Testament; namely, the organized body of local Christian worshipers, or local congregation, as "the church in Ephesus", "the church at Jerusalem", and the church at large, as "Christ loved the church", which is "the bride of the Lamb"; and these two bodies or organizations are the only organizations spoken of or recognized in the New Tes-

tament polity; so then, Christian union can, therefore, have reference only to these two bodies. With reference to the local congregation, Christian union is the union of all Christians of the congregation in all Christian work and worship; and, with reference to the church universal, Christian union is the union of all congregations that compose the great holy temple in the Lord, which is the church at large, or the whole church, of which Christ is the head. Christian union is not, therefore, a union of the official denominational organizations such as the Convocations, Assemblies, Conferences, Presbyteries, Associations, etc., all of which are unknown in the organization of the apostolic church. All such organizations will have to be dissolved, and all return to the simple polity of the New Testament church, which has no organization above the local congregation, before Christian union, according to Paul's plan, can be realized. The only units in this union are the individual Christians and the individual congregations, or "each several building," and through these alone can Christian union be realized. When these units of Christian union are clearly understood, all efforts to unite the various denominational organizations will cease. Much time has been wasted in trying to bring these bodies together and unite them by official action. This will never be done; and, besides, if it could be accomplished, it would not be Christian union, because Christian union is a union of individual Christians and individual congregations in "the one fold of Christ," or church universal. As each individual Christian and congregation, animated

by the love of God that knows no alienation nor defeat, accept Christ as the common standard of authority, and thereby remove their differences, and become reconciled in one body through the cross, and thereby have a common access to the Father, and form a democratic brotherhood or church, built upon the foundation of the apostles and of the prophets, Christ Jesus being the chief corner-stone, they are prepared, according to Paul's plan, to enter into the unity of the one fold of Christ, for which Christ prayed and Paul worked; and, under these essential conditions of unity, they automatically enter into the same.

This is Paul's plan, so let no individual or denomination make claim to the same, but let all accept it, and unite by it. It is the only undenominational plan, because it was formed centuries before any of the modern denominations existed, so it has no denominational bias or sectarian associations to prejudice any one against it. It is also the only Scriptural plan, because all that is claimed for other plans is that they are only deductions from the Scriptures, while every step or item in the above plan was expressly prescribed verbatim by the divinely inspired apostle Paul. While we have analyzed and commented on the several items or steps in this plan, we were careful to add to or take nothing from it. The comments are ours; the plan is Paul's. Furthermore, it is the only truly catholic plan, the only plan that all can accept. It contains nothing more nor less than the final essential deposit of Christianity, as conceived and stated by Paul, the master builder of Christianity. No other plan

offers a program that appeals to all communions. It is also the only practical plan, because no other plan has succeeded in uniting a divided church, while it successfully united all the sects of Paul's day, and maintained unity in the church for several hundred years; and it will do the same to-day, if it is only given a fair trial. Unity by this plan, of course, would be a drastic and far-reaching step on the part of the churches to-day—one that involves many denominational sacrifices. This is what makes all hesitate and draw back from such a union. To be sure, only by the sacrifice of everything sectarian and denominational, can Christian unity be realized, because unity, purchased at any less price, would be only a continuation, more or less, of sectarianism. Lastly, Paul's plan is the only perfect plan, lacking nothing necessary to unite the whole Christian world, except to be accepted and tried.

Yes, but will this ever be? If the signs of the times and the words of many of the religious leaders are to be believed, such a union can and will be realized. There are evidences on all hands of an increasing acceptance of Paul's plan, or the New Testament basis for Christian unity, as the following quotations from leaders to-day clearly show:

"We must go back to essential New Testament principles, for their ancient program, re-emphasized in the largest way, is the conquering program of the future."—*Rev. Oliver Huckel, D.D.* (Congregationalist), *Baltimore, Md.*

"The only solid basis of church union is the general abandonment of doctrines, traditions, theories and rites not found

in the New Testament. So long as Christians cling to the traditions of the later fathers, and refuse to go back to the plain teachings and simple ordinances of the New Testament, there will be irreconcilable divisions in the body of Christ. The true basis of the union of Christendom, for which so many to-day are longing, is a general return to primitive Christianity. It is not difficult to determine what that is, for it is writ large on the pages of the Book. Let us all cheerfully give up every dogma, every ceremonial, not found there, and Christian and church union will come of itself. Any attempt at union on a lower plane will prove a failure."—*Examiner* (Baptist).

"All things are calling us just now to give ourselves and our church to primary things, and to keep out of the way all secondary things, however good and true, however much we prize them. It is time to rally to the defence of our common Christianity, and let our private, partisan and denominational peculiarities shift for themselves. If they die, so much gain for the kingdom of God."—*Dr. Wm. P. Merrill* (Presbyterian).

"We, the representatives of the Presbyterian, the Methodist and the Congregational branches of the church of Christ in Canada, do hereby set forth the substance of the Christian faith as commonly held among us. In doing so we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone."—*From "The Published Basis of Union."*

"There is a necessity of a return to first principles; we must get behind the prejudices, interests, errors and associations of history to the fountain-head of Christianity; we must sit at the feet of the Master, and move again in the company of the apostles. We must become in temper and in spirit, and not merely in name and in claim, an apostolic church."—*Canon Hensley Henson* (Episcopalian).

"The church that we need is a church that stands for the simplicity and the sufficiency of the religion of Jesus Christ, calling itself by no name but one. The best men in all the churches are seeking to a common basis of union, to come together

on some large Christian confession, and to live with one another as becomes disciples of Christ.''—*Dr. John Hunter, of Trinity Church, Glasgow, Scotland.*

''We do hereby affirm that Christian unity, now so earnestly desired by the memorialists, can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided catholic church during the first ages of its existence, which principles we believe to be the substantial deposit of Christian faith and order committed by His apostles to the church unto the end of the world, and, therefore, incapable of compromise or surrender by those who have been ordained to be its stewards for the common and equal benefit of all men.''—*The Bishops of the Episcopal Church to the Whole Church.*

''We want a Christianity more pure, more practical, more conformed to the original gospel.''—*Catholic Modernist.*

From the above statements it is clear that there is a decided leaning in all the churches toward Paul's plan for Christian unity, which is indicative of the coming of this union. In fact, it is already being realized in a large degree on the foreign field, as is seen from the following from J. Campbell Gibson, Presbyterian missionary in China: ''When we met in Shanghai two years ago, the representatives of over fifty missions of the Western churches, we found ourselves able to declare cordially that we are one body in Christ, and we assured the Chinese church that we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the word of the living God and led by his guiding Spirit. When you speak the words of division, your voice is the voice of strangers; and the flock of Christ will neither hear nor follow.'' He who said, ''Christian unity will proceed from the circumference to the center'', seems

to have been a true prophet. Christian unity can be fully realized everywhere, both at the center and on the circumference and throughout the whole of Christendom, if only Paul's plan for unity is accepted and followed. While this plan for unity and the vision of a united church come to us out of the distant past, yet it is not a passing dream of the dark, closing night, but a sure promise of the red, opening dawn; and, if all the signs of Christian unity on the horizon of the future are to be believed, the glad day of the unity of all God's people in the church of His Son, when all shall bow down and worship Him together, is not far distant; and we pray God that it may speedily come.

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